



CINCINNATI JOURNAL  
OF  
CEREMONIAL MAGICK



Conquering Child Publishing Co.

NEMF ~~RE~~

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Maggie Crosley

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(formerly)

ANDAMADU 124

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Volume 1 - Issue 5



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o what thou wilt  
shall be the whole  
of the Law.

Love is the law,  
love under will.



STAFF: S.M.Ch.H. 353, content; Samekh 277, form.

ORIGIN AND PURPOSE: The Cincinnati Journal Of Ceremonial Magick is published by two associates of Bate Cabal working toward the individual and collective establishment of the Aeon of Horus. It is felt by these associates that the Crowned and Conquering Child can be served by a common forum for all magickians, pagans, wiccans, and other practitioners of the Sacred Art. Thus the Journal.

FREQUENCY OF PUBLICATION: Occasional; dependent upon funds and suitable material.

SUBMISSIONS: The Journal is always looking for new occult material suitable for publication. We cannot accept responsibility for submitted material. If you wish your material to be returned, please enclose a self-addressed stamped envelope. If at all possible, all material should be typed and double-spaced. Failing this, material should be legibly written.

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RESOURCE SECTION: Due to the nature of an 'occasional' publication, advertisements are no longer appropriate. Distributors will still receive listing.

PUBLICATIONS RECEIVED: All books and/or publications received will be reviewed or given comprehensive listing in 'Publications Received' section.

NOTICE: Rafal T. Prinke, 60 - 115 Poznan, Leszczynska 25, Poland. Offers to exchange materials/artifacts for books. Primary interest is in magic(k) (both traditional and 93) and alchemy. In particular, 'Gems From The Equinox', 'The Book Of Pleasure', 'Christian Rosenkreutz Anthology', (Steiner Books), and copies of 'Man, Myth & Magic' (already in possession of nos. 1 - 55).





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Front cover photo by Delphine  
Back cover photo by S.M.Ch.H.

# EDITORIAL

## TO BEE OR NOT TO BEE Experience Answers the Question

Do the rituals and examine the results. Pick and choose from the theory that fits your own personal experience. Bend the theory to a shape that you recognize as true. There are those who mutilate their lives in an attempt to fit their experience into a given theory. Their remains are the base fodder of the slave gods. They have traded their uniqueness for a complacent sameness. The altars of Belief run red with this sacrifice.

It is our hope that this publication of Rites Of The Feather makes it somewhat easier for occultists to formulate their questions and verify their answers.

A note on degrees as used in the text: 8th - auto-eroticism; 9th - Heterosexual intercourse; 11th - intercourse during menstruation or homosexual intercourse.

## ON MAGICKAL ANARCHY by Delphine 13

Anarchy, from the Greek "anarchos", means "without a leader." The word exists in my mind as a formulae of limitless depth and magnitude for the distillation of power to its essence by decentralization of its source. Anarchy is an internal and external state of willful change, a perpetual revolution, which, if it is seen as having any end, will never truly begin. The paradoxes of these statements are a proof of their truth, for only the whole of a thing contains a viewpoint and its opposite.

Magickal orders which have a head usually don't want you to use yours. Hierarchical orders which served in repressive eras to distribute maps of the territory, or occult belief systems, depend upon repression to justify their existence. Decentralization of occult knowledge has made magickal anarchy possible.

Following a rigid leader and rigidly following a belief system have no qualitative difference. Magickal anarchy encourages one to freely explore, adopt, or negate any system by merit of its current usefulness, which allows one to circumvent the toll booths.

Belief solidifies reality, and from the pinnacle of that solidification stems truth in its subjective sense. Since truth always rests upon a foundation of belief, there is no ultimate truth, none that will neither crumble nor confine.

The greatest collective truth that we, as sentient beings share, is I am. This shall fall assunder when I am not.

### THE ARCHIVES

The purpose of the Archives is to make xeroxes of manuscripts, drawings, photographs, etc. immediately and inexpensively accessible to the student and working occultist. Materials of general and extremely specialized interest and applicability will be made available to the community. No attempt is made to edit or judge the value of this material. Please write Conquering Child for order sheets and/or specifications for contributions.

### THE SIGNAL PAPERS

A communication network of several modern day magickians. Copies of the papers are available through the Archives.

### COMMUNITY CURRENTS

Discordians...Ha, ha, ha, ha. If you don't create sacred cows there is no need to slaughter them. Ha, ha, ha, ha. What's the difference between a Discordian and an old age satanist? 1904. Ha, ha, ha. Sober up, friends.

Thelemic Magickal Orders...Do what thou wilt shall be the whole of the Law, therefore \_\_\_\_\_  
(the present leader fills in the blank).

Maatian Dogma...How many feathers can dance on the head of your Angel? All in all, rather bird brained.

Commentaries on the Book of the Law...Paste



the sheets from right to left and from top to bottom: then behold! A full two city blocks long. Pace it off; there has got to be some significance (Magick is afoot). Why bother to think for yourself when you can walk on someone else's red carpet.

Cabals...It is better to give than to receive.


### BATE CABAL

As to the name: Bate is a phonetic adaptation of the second letter of the Hebrew alphabet. Magickian, house, and daughter are correlates of the word. Cabal is derived from the Hebrew verb meaning "to receive" and is linked with the concept of a hidden gathering.

Bate Cabal is a loosley knit, anarchistic grouping of occultists focused in the Cincinnati area. The Cabal practices no one system of magick nor does it recommend to others any particular system. If there is a magickal emphasis in the group, it is toward diversity and practice. The only title used by the Cabal is that of associate. Any person or grouping can become an associate of Bate Cabal by merely naming themselves as such.

We are the myriad faces of the Will revealed in mutual respect and concealed in diversity.

## BATE CABAL MANIFEST



YOD— Do what thou wilt shall be the whole of the Law.

HE— Love is the law, love under will.

VAV— All grades, offices, and attainments are accepted by the Cabal. Every reality is authentic in terms of the specific system that generates it. If the grade, office or attainment is of a general nature, it will be recognized as such by those individuals that come into contact with the space governed by it.

Let success be your proof. There is no Law beyond do what thou wilt.

HE—

?


the final 'HE'

who is to say

if this be concealed

surely All is revealed

Every man and every woman is a star



# ❧FOREWORD❧

Do what thou wilt shall be the whole of the Law.

Liber Pennae Praenumbra was received in December of 1974, e.v., by a neophyte whose Initiation was quite recent and whose wisdom was embryonic. The uncouth condition of the vehicle attests to the validity of the transmission; Truth stands alone and needs no blessing of authority, scholarship, or perfection.

The material that followed Liber P.P. originated from the same source. It filled the requirements of various planes of operation, and had the effect of changing the vehicle through which it manifested. There exists at this time a developing system of Thelemic Magick designed to bring into existence a new species of Man. For convenience's sake, it's called the Maat Magick; its origins are in the Aeon of Maat, which is a way of beholding existence.

Aeonic terminology is confusing in that it applies both microcosmically and macrocosmically. In the large, an Aeon is defined by the prevailing mode of living and belief practiced by the human race and characterized by distinctive socioreligious motifs. Microcosmically, all Aeons exist simultaneously; they are a function of spiritual evolution and clarity of perception. To have access to all Aeons, one must disengage from all assumptions of time, space and identity. To the Time Traveller, space is Here and time is Now.

This publication of certain portions of the Maat material is designed for the Adept's use. There exists a wealth of information elsewhere to assist the process of self-Initiation; first and foremost of which is Liber AL vel Legis, followed by the body of work of Aleister Crowley. Deep and thorough use of the wisdom of To Mega Therion cannot

be too highly recommended. There must be mention made of the inestimable value of the writings of Dion Fortune, Frater Achad, Austin O. Spare, and Kenneth Grant. Mr. Grant's work is trans-Aeonic, and it is by his counsel and assistance that the Maat material is here presented.

The Egyptians regarded Truth, personified in the goddess Maat, as the highest good. The Greeks honored two forms of Justice, the active aspect of Truth, as human (Dike) and divine (Themis). The idea of Truth is perhaps the most abstract of concepts, encompassing the Absolute and the evanescent. All points of enlightenment, or realization of Truth, are at least twinned, sometimes triune or other multiples. With the Maat system, as with any valid system, it's important to remember that no one flash of illumination is the only, or final, one.

When the Maat system succeeds in its aim, it becomes irrelevant to the practitioner. When the Maat transmissions achieve their stated purpose (i.e., the mutation of the human race), they will become an historical curiosity. If the rituals are done precisely, they will work; belief or acceptance of their validity has nothing to do with the processes. The Adept who Works with the Double Current of Horus-Maat and perseveres therein will become a manifested mutant, member of Homo veritas, and an agent for the mutation of the living biomass of Man.

Maat Magick is a fact of nature, like a volcano, a solar flare, an earthquake, a supernova or a tornado. Like these other facts of nature, Maat Magick can kill you if you deal with it from anything less than truth. If you begin the practices of the rituals, be ready for Ordeals the like of which you've not experienced before. The necessary tools of character for the Work herein are the ability to admit that you're wrong, an unconquerable Will, total dedication to the Highest, and a healthy sense of humor.

The theory and practice chapters only go as far



as Tiphereth; from that point, you're on your own. There are a few tips and hints, however, that may be helpful in the various spheres of the Dayside and Nightside aspects of existence.

In the Kingdom, try to arrange things so you're not bothered by money worries. If there's no visible way to increase income, simply stop worrying. It won't help your situation and you'll have your hands full with other matters. The necessary means are always provided for the Work; if you don't think so, reexamine your ideas about necessity.

On the Astral planes, caution is the watchword. Maat Magick attracts the not-so-honorable "Opposition", and there are powerful entities who do not want it to succeed. Demand identification from all entities who contact you - - get a name, or number that you can check with gematria, and don't be gulled by "pleas for help" or "great universal revelations". Take everything on these planes with a large grain of salt; there are many attractive tangents and detours available--go beyond.

The nature of Truth (and Her magickal system) is such that the rational Mind will tie itself in knots in a vain effort to comprehend. Take time to cultivate Intuition (the faculty that achieves Truth through insufficient data) and experiment by following hunches. Take Mind, sit it in a corner, give it a mantra to occupy it, and go beyond.

The essence of relationships with other human beings is that you're dealing with various avatars of yourSelf. The Golden Rule is the prime form of Truth for Netzach - - "Do unto others as you would have them do unto you", indeed. Individuality is real on this plane, as are the dynamics between "self" and "other"--but only up to and on this plane.

There's no time to waste in dealing with counter-productive relationships; invoke Truth and do the necessary. As one becomes practiced in this method of dealing with "others", it becomes a simple matter to transfer the method to the Inner, there to apply it to the necessary integration of the personality. This personal integrity is essential to

the crafting of the "daily Mask" as spoken of in the chapters entitled "Splendor" and "Beauty". As pleasant as an integral inter- or intra-personal relationship might be, it's but another tool for the Work--go beyond.

The nature of strength required by Maat Magick may best be termed flexible endurance. The intensity of the opposition and/or Ordeals that will manifest cannot be overestimated. The key to transcending Ordeals lies in total dedication to the Truth which is love under will, while trusting Intuition to distinguish the proper modes of action or non-action. Mind will oftentimes find itself stymied in an Ordeal situation, and will tend to demand a response that's either too stubbornly rigid or helplessly yielding. Right action in the application of strength is guided aright by the Tao (which is Will and Truth) and which only may be comprehended sufficiently by Intuition.

It's difficult to tell, sometimes, when a tool or an attitude has outlived its usefulness. Wrong strength is abetted by hubris, or overweening pride. Knowing when and how to let go of something is a factor of right strength. It's well to set strength with Will, rather than permit it to assume a blind autonomy. Be strong--but go beyond.

Even the most ardent Taoist must determine some form of long-range planning of the Work. Here again, the principles of endurance and flexibility are important. That the Way is the Goal is demonstrated repeatedly by the phenomena of a project changing as, and because, it's being worked on. Work, on the Inner and on the Outer, changes the worker which in turn changes the aim of the work to something other than that which it had been. But beginnings must be sound; judgement aided by Intuition places the proper seeds in the proper ground--then goes beyond.

The Magickian of Maat becomes the Priest(ess) of Maat when the abovementioned aspects or faculties are ordered in dynamic balance centering on the Point of the Self, or Hadit. All qualities and

their opposites are spun in orbit about the central Sun of Self, as a type of spiritual gyroscope that establishes balance while it frees itself from the ordinary influences of matter and time.

These factors of physical reality, the astral-  
atavistic plane, Mind, relationship, strength and judgement can be likened to electrons surrounding the nucleus of Nothing that is the true core of our existence. When sufficient motion is achieved, the entire balanced orbital structure is annihilated in the core of NoThing--and "beyond" is "here".

The magickal system presented in these pages is designed on the premise that the practitioner thereof is a totality. The system itself has its own modest limits, and has value only in its function as a doorway for the Priest(ess)-Magickian. The same may be said for any true system, cosmogony, formula, Order, guru, practice, or method. Anything that deliberately seeks self-perpetuity is Black, and will be shunned by the wise.

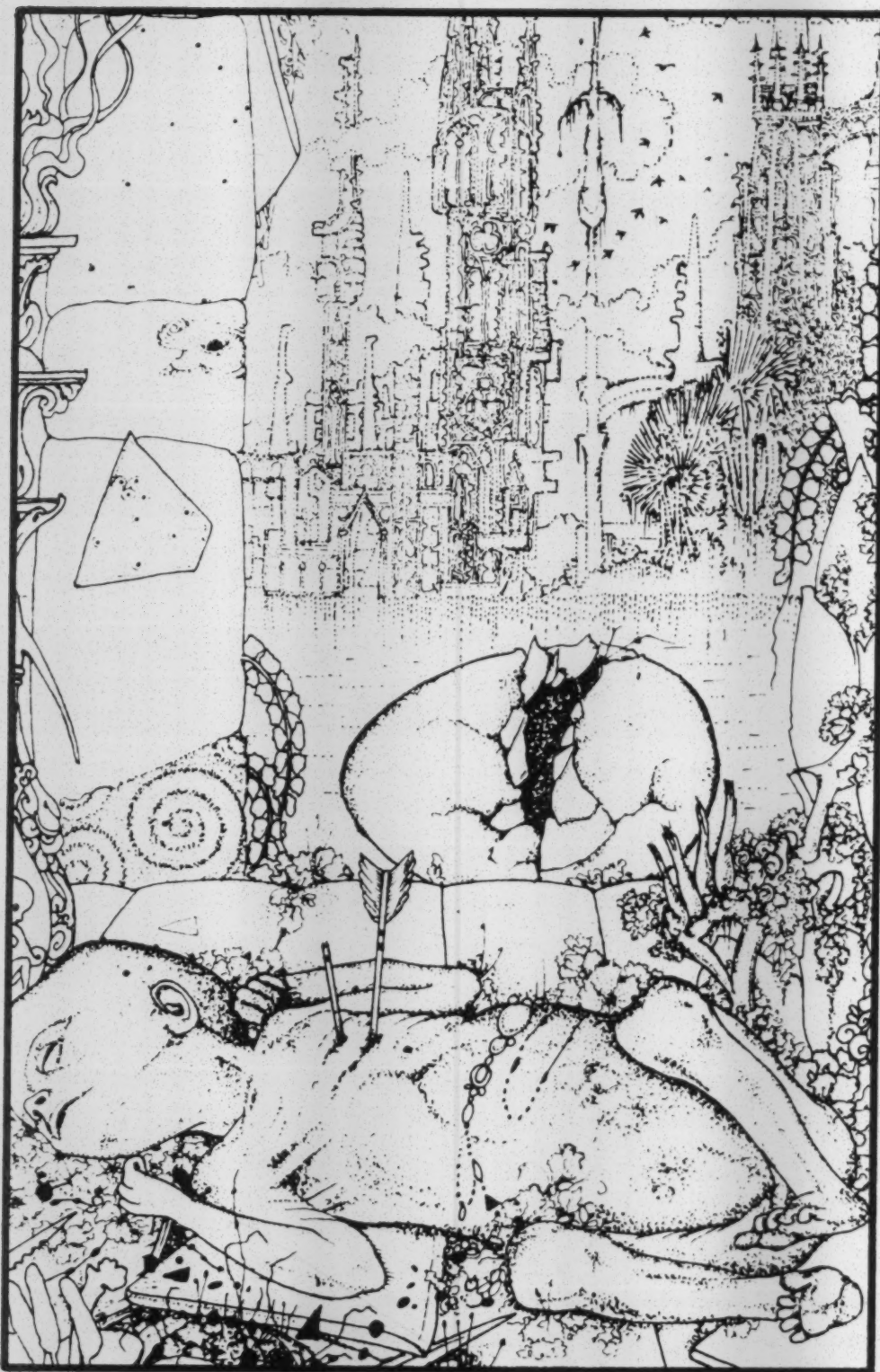
The only authority cited for the publication of this material is Truth itself; the only acceptable verification of it is by means of immediate experience. As to origins--whether it came from "the future", or from extraterrestrials, or from THAT, or tradition, or from an individual's imagination--take your own choice if there's a need for pedigree. Determine for yourself the Truth and usefulness of it--or of anything--and do what thou wilt.

I wish to thank the ancestors and friends of this Child for all the prana given to its manifestation, knowingly or unknowingly. Praise and recognition then, to Nuit, Hadit, and Ra Hoor Khuit; to the Shadow, to Bate Cabal and Conquering Child Publishing; to the Grove of the Star and the Snake; to Kenneth Grant and the O.T.O.; to Allen Holub and all denizens of the Nightside. Particular thanks is due Frater 345, whose Priesthood is essential to this work, and to you, dear reader, whose Way is wondrous and whose world is wide.

Fall to.

Love is the law, love under will.





"By the same breath, O Counterweight of the Heart,  
is the manifest created and destroyed."

-Liber Penn. Prae.

## Liber Pennae Praenumbra

In the Akasha-Echo is this encribed:

By the same mouth, O Mother of the Sun, is the word breathed forth and the nectar received. By the same breath, O Counter-weight of the Heart, is the manifest created and destroyed.

There is but one gate, though there appear to be nine, Nine-dancers of the Stars. How beautiful thy weft and web, a-shimmering in the fire-dark of space!

The two that are nothing salute you, Black Flame that moves Hadit! The less and less One grows, the more and more Pra-Nu may manifest. Do thou now speak to us, the Children of the time-to-come; declare thy Will and grant thy Love to us!

Then spake She-That-Moves:

I hurl upon ye, children of Hera! All ye who love the Law and keep it, keeping Nought unto yourselves, are ye a-blest. Ye have sought the scattered pieces of Our Lord, ceasing never to assemble all that has been. And in the Realm of the Dead have ye begotten from the Dead the Shining One. Ye then gave birth and nourished Him.

Thy Land of Milk shall have the honey also, dropped down as dew by the Divine Gynander. The pleasure and delight lies in the Working, the whole surpassing far the Parts together.

The Lord of Parts is placed within His Kingdom, as done by Beast and Bird. The

Land of Sun is open but to Children -  
Heed the Eternal Child - his way is flow-  
ing-free, and suited to the Nature of  
your being.

A Voice crieth in the Crystal Echo,  
What means this showing-forth? Is  
Time itself awry? The Hawk has flown  
but threescore and ten in His allotted  
course!

She smiles, as beauteous as Night:

Behold, He spreads His pinions yet in  
flight, showering and shaking forth the  
Golden Light upon the hearts of men.  
And wherein doth He fly, and by what  
means? The Feather and the Air are his  
to ride, to bear Him ever in His GO-ing.

The pylons of the ages are unshaken, firm-  
ly are they set. The Day of the Hawk has  
but seen its dawning, and will see its  
due measure according to the Laws of  
Time and Space.

The Voice then spoke:

Thou has the Vision failed? Do I behold  
Thee crookedly, thinking Thee to be Whom  
Thou art Not?

She danced and whirled, scattering star-  
light in her silent laughter.

I am Whom I appear to be, at times, and  
then again I wear a triple veil. Be not  
confused! Above all, Truth prevails.

I am the Unconfined. Who is there to say  
me nay, to say, "Thou shalt not pass"? Who  
indeed may say, "Thy time is yet to come,  
when Time itself is my chief serving-maid,  
and Space the Major-domo of my Temple?"



Indeed, O Voice of the Akasha, I am the means by which you speak. By the same mouth that breathes the Air, do words of doubt pour forth. In silence, then, do know Me. For I am come with purpose at this time, to aid the Lovers of the Hawk to fly.

### The Word of Flight

Who falters in the flight must thereby fall; the greatness of the gods is in the GO-ing.

When first ye fledged, Beloved of Heru, the shell which had protected long had broken. Upon the Wings of Will ye ventured forth, gaining strength and power as ye flew. Ye gained all knowledge of the Feathered Kingdom, whereby ye became as perfect as the Sun. The friends and Teachers all became as brothers.

The regal Swan, the Heron and the Owl - the Raven and the Cockerel did aid ye. The Beauty of the Hawk Himself was granted, the virtues of the Peacock, the Hummingbird and Loon. The Eagle did reveal her inner nature and the Mysteries thereof - behold, ye witnessed how, with her Lion, she became the Swan. And the Ibis of the Abyss did show the Knowledge.

Ye flew, O Kings and Hermits! And ye fly even now, within the bending looliness of NU. But there are those among ye, and below ye, who would snare your wings and drag ye from the sky!

Look well within! Judge well your Heart! If ye be pure, it weighs no more than I. It will not bear ye down to

the Abyss. For Gold is Light, but Lead is fatal unto flying - plumb your own depths, in Truth and in self-knowledge.

If aught would hinder thee, it is thy doing. Behold this teaching now within the Temple.

So saying, She-who-Moves assumed the form of the great Black Flame, growing from the central shaft and billowing out into the Void. The Children of Heru beheld in silence, and listened to Her words form in their hearts.

Behold! This lens of Stars now turning in Space before ye - men have named it well Andromeda. Through it I flow unto the holy Moondog, and thence to Ra, and thence to ye, O Priests.

Ye must not rest content whilst in the Kingdom, but strive and so exceed in what is done. In Love of the Lady of the North, and in Will of the Prince of the South, do every thing soever. In the power of the Seven-rayed Star do ye comprehend the Beast. And from H&D of the Heart do delight in thy star-arched darling.

Do all this, and then, pass beyond. Abandon aught that might distinguish thee from any other thing, yea, or from no-thing. If the fowler would snare thee, leave thy feather-cloak a-dangle in his hand and soar naked and invisible beyond!

But now! As priests within the Temple are ye here, as Kings, and Warriors, Magickians all. The Way is in the Work.

The Hidden One of the Abyss now gives

the two wherein is wrought the Higher Alchemy: supporting Earth is Chthonos - learn it well, and all bonds shall be loosed for the Will's Working. Surmounting Spirit, there is Ychronos, whose nature is duration and the passing-away thereof.

The two are one, and form the Kingdom's essence. Who masters them is Master of the World. They are the utter keys of Transmutation, and keys of the power of other Elements.

The Warrior Priests received the keys, and placed them within their robes, to hold them hidden well above their hearts. The Black Flame danced and dwindled, becoming small, a quill pen, plumed and pointed. There being naught upon which to write, one among the Priests came forth, and laid his body's skin upon the altar as living parchment.

She-who-Moves wrote thereupon a Word, but shew it not before them. In patience waited all the Kings and Hermits, assured full well of final Understanding.

The Feather grew again, and rounded close its edges, becoming to their eyes the Yonilignam. The image came of Ancient Baphomet, the Horned One, who spoke:

Of old ye knew the Key of Two-in-One conjoined. Ye have lived and loved full measure as NU and HAD, as PAN and BABALON. The Mystery of mine own image do ye also know, for such a Truth was for the ancient Orders of the East and West.

Bipartate has the Race of Man been in its span. The Father and the Mother made a Child. I am the elder of the Children, true - but now the younger rises to his Day.



The nature of true Alchemy is that it changes not alone the substance of the Work, but also changes thence the Alchemist. Ye whose Will it is to Work thereby, behold mine inverse image, and consider well its meaning for thy Task.

#### The Showing of the Image

From out the Yonilignam drifted forth a cloud, violet and light-shot. In the misty heart thereof a sound arose, vibrating soft, yet filling everywhere.

Jewelled and flashing, rainbow-lights from wings, there hovered in the midst an humble BEE. Striped gold and brown, soft-haired and curved in form, it shone its eyes unto the Priests and Kings assembled.

Spoke then She-Who-Moves from out the mist surrounding:

This is the symbol of the Work-to-come. The Great Synander in its earthly form. The Magickian shall grow like unto the BEE as the Aeon unfolds, a leader and a sign unto the Race of Man.

What then of its nature doth the BEE show forth?

Behold, it is not male nor female in the singular. It labors forth by day in constant flight, an ego-less do-er, whose Will and the Hive-Will are but one.

It gathers up the flower-nectar, flies to Hive, and there, in pure Comm-Union, doth in its very body Transubstantiate.

The Nectar is now Honey. Bee to bee, it is transferred, speaking all Hive Mysteries from and to each mouth. By the same mouth that first ingathered, is the Honey spent, the secret Alchemy within the

Centres turning Silver - Gold.

The Hive now lives, immortal. With queen and workers, drones and builder-bees, soldiers, fostermothers - all are one. In constant life-renewal the Hive breathes as One Being - for so indeed it is. In the Will of the Hive is the Will of the Bee fulfilled. Each in its appointed place, the Bees work out their Will in ordered harmony.

The image fades. Now the poised plume moves in dancing fashion, unfolding from the center shaft long wings, transforming to the shape of the dark Vulture.

But know, O Children of the Hawk, a Man is not a Bee. He may profit from the image thereof, to learn of Wisdom in the Working. Behold in Me another image for thy heart's instruction.

There rose before their eyes the Tower of Silence, wherein the Lovers of the Fire lay the dead.

The Vulture form alighted soft therein, and ate the flesh from corpses, to the bone. The wind howled, desolate, in this fearsome place, fluttering the cerements about the ivory bones.

Silently, the Winged One stared, gore smeared about her beak. Into the eyes of each Priest there assembled, her baleful gaze did search. In perfect peace did they behold her searching, for each, as Warrior, had made of Death a brother. Deliberately, then, she unfolded out her wings, and took to the wind, and soared up from that place.

\* \* \* \* \*

## The Giving of the Word

Eternity then reigned. Infinite the veil that hung about them.

Somewhere, sometime, the veil parted for a moment, and She-Who-Moves strode forth. More comely than mortal woman ever was, She glowed in radiance of pearl and amethyst. Fine pleated linen was Her gown, girded in gold and silver, and on Her head, a nemys of starred blue. Her crown was but a single plume, free-standing, and in Her hands the Ankh and Wand of Healing.

Unto each Warrior-Priest she moved, embraced and kissed them. Then, seated in the midst, She spoke as comrade equally-ranked.

"All ye who practise well the High Art, hearken. There shall be nothing hidden from thy sight. All formulae and words shalt thou discover, being initiated by those whose Work it is to aid the Law of Will.

"What was given by Aiwaz is yet unfolding. There is much to do for slaves but newly freed into their Kingship, as ye well know. And each who Works within the Kingdom proceeds apace, according to his Will.

"Ye have worked well in all that has been given-upon the Tree of Life are ye founded. In Tetragrammaton have ye proceeded; in all the Beast hath given have ye practised well. Ye have become Hadit, and Nu, and Ra-Hoor-Khuit also. As Kheru-Ra-Kraath did ye abide in silence. Ye know Pan as lover and as godform, and Babalon is bride and Self to you.

"The forces of Shaitan have ye engendered, calling forth the nemes of the ninety-three to work your Will. Separation for the joy of



Union have ye known, and Alchemy is Science to your Art.

"For those who know, and Will, and dare, and keep in silence, it goes now further.

"In death is life - for now as ever has it been so. The Willed Death is eternal - keep it so. Self of Ego, selfson born of Maya, must be slain on the moment of birth. The un-sleeping Eye must vigil keep, O Warriors, for the illusion is self-generate.

"Constant watchfulness, is the first Act - the Abyss is crossed by minutes, every day.

"If ye would dance the Mask, then mask the Dance. Exquisite must be the Art in this wise; and balance in the Centre be maintained, or else ye shall give unwonted Life unto thine own creations. Tread carefully this path of Working, Mage. A tool, by Will devised, makes an ill master.

"Now in the Mass, the Eagle must be fed upon what she has shared in making. By the same mouth that roars upon the mountain, is the word-act of No Difference given.

"And when Will declares, therein shall join the Bee to add the gold to red and white. The essence of Shaitan is nectar here, the Temple is the Hive. The Lion is the Flower, now be-times, the Eagle invokes the nature of the Bee.

"Within the triple-chambered shrine is the first nectar pooled. The summons of the wand of Pan awakens the portal-opening bliss. And from the third and inmost chamber, in joy supreme, the Sothis-gift, quintessential Mead, bounds forth to join Eagle-tears and Lion-blood.

"Solve et coagula. Comm-Union thereby, where of the Cosmos itself dissolveth, and re-forms by Will. And know, if aught can be so ordered in the Kingdom, that three or more is zero, as well as older Truths."

Then stirred the Warrior-Priests, and of their number, a nameless one stepped forth.

"We know Thee, Lady, unspoken though Thy name has been thus far. But say now - what was written on the manskin? What is the word Thou givest?"

She smiled and drew from out her robe a parchment scroll, shaped even as a Star. Unrolling it, She turned it roundabout, so all might see.

### IPSO5

"What is this word, O Lady - how may it be used?"

"In silent wisdom, King and Warrior-Priest. Let the deed shine forth and let the word be hidden - the deed is lamp enough to ~~lead~~ the face.

"It is the word of the twenty, third path, whose number is fifty and six. It is the unspoken Abode, wherein the Dance of the Mask is taught by Me. Tahuti watches without the Ape; I am the Vulture also.

"It is the Chalice of Air and Wand of Water, the Sword of Earth and Pantacle of Fire. It is the hourglass and tail-biting serpent. It is the Ganges becoming Ocean, the Way of the Eternal Child.

"It names the Source of Mine Own Being - and yours. It is the origin of this sending, that channels through Andromeda and Set. What race of gods do speak to Man, O Willed Ones? The word of them is both the Name and Fact.

"It is for thee mantram and incantation. To speak it is to bring about certain change. Be circumspect in its use-age - for if its truth be known abroad, it would perchance drive the slaves to madness and despair.

"Only a true Priest-King may know it fully, and stay in balance through his going flight. This is all I speak for now. The

*Book of the Preshadowing of the Feather is complete. Do what thou wilt shall be the whole of the Law. Love is the Law, love under will."*





Then stirred the Warrior-Priests, and of their number, a nameless one stepped forth.

"We know Thee, Lady, unspoken though thy name has been thus far. But say now - what was written on the manskin? What is the word Thou givest?"

She smiled and drew from out her robe a parchment scroll, shaped even as a Star. Unrolling it, She turned it roundabout, so all might see.

### IPSO5

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# KINGDOM

Time and Space are the basic qualities of Matter/Energy. With the proper keys, these qualities are available to the working of Will. Time and Space are plastic in the present, crystalline in the past, and fluid in the future.

Consciousness affects the form of Space/Time. Each node of choice has a number of possible "histories" fanning out ahead of it; Willed choice determines probabilities, and Tao determines actualities. The past, for instance that of the species Man, is the record of probabilities chosen and actualized. The "paths not taken" continue their own divergent evolutions in dimensions created with and by their own coming-to-be.

Our "mainstream reality" is approaching a serious node of choice. The future of our planet is at stake; we have the capacity of racial annihilation.

One of the probable futures contains Evolved Man --the human race at its next level of development-- the planetary gestalt. Without sacrificing individuality, Man, in this particular reality, has acquired a Race Consciousness, an empathic interconnection of individual consciousness that constitutes a discrete individual persona. This mega-individual has identified itself as N'Aton.

N'Aton has made contact with its "ancestors" in the present Aeon of Horus. There have been pre-



vious contacts during the course of history, but these were necessarily indirect and disguised. The latest Equinox of the Gods has enabled N'Aton to be comprehended unMasked; the approaching node of choice has made it necessary that Initiates be given access to the Magickal Current from the Aeon of Maat.

In Nightside of Eden, Kenneth Grant refers to the forces of the Qlipoth massing beyond a Gateway thrown open by the use of nuclear weaponry. The aerial and underground detonations of nuclear explosives have changed the nature of our planetary planes, which now admit penetration by beings inimical to our survival and growth. If the planetary gestalt is to become the mainstream reality, then we must achieve the capacity of dealing with these entities.

To this end, we have been loaned the methods of contacting the Maat Current and of uniting it with the 93 Current of Shaitan - Aiwass, a system of discipline that enables us to use the resultant Double Current in a soundly-earthed manner, and formulae applicable to all circumstances.

While the major thrust of the Maat material is to racial evolution, the individual likewise benefits from the use and mastery of the Double Current. It is guaranteed that the serious practitioner will be changed by using the formulae of Maat. There is no guarantee, however, as to the nature and direction of this change. Complete self-honesty is mandatory from the outset; one must be a master of the Microcosm and be able to relinquish everything, especially the assumption of one's own "reality".

Please understand also that the energies dealt with herein cannot be perverted to selfish ends; any attempt to do so will destroy the Magickian. The course toward Mastery in Maat is marked by the decrease and disappearance of one's self, and of all the acquisitions of that self.

To those who "only work on the Astral", either be prepared to work on the physical plane or forget

about contacting the Maat Current. It's necessary to earth these energies, lest one's vehicles be swept away by their force. The Temple, Altar and Weapons, in their larger sense, on one end of the Working, key in all the bodies in coordination, and should be regarded as the fulcrum for moving worlds. (The "larger sense" includes not only the actual items named, but that which is their extension and which the weapons symbolize: the Will, the Intuition, the Mind, the bodies and the Universe.)

On the other end of the Working, one must achieve the sure grace of absence-in-action when the Current moves any particular event. To this end, the Hadit-point, or Observer, must be cultivated and used as the constant seat of consciousness. The results of a Maat-working occur through the Magickian, at his/her Will: presence of the Ego only serves to bias and distort the manifestation.

If one's armory of Weapons is incomplete or neglected, the initial action of anyone intending to work with Maat is to remedy the situation. The Weapons are as much instruments of NoThing as is the Magickian.

The methods of emptying-out oneself for the clear passage of the Magickal Current has nothing to do with passive mediumship. However, until one becomes accustomed to the process, and sure in one's mastery, it were well to banish the Temple thoroughly and regularly, lest there be interference (and perhaps obsession) by any existing entities.

For this purpose, there has been given a banishment rite of Maat that has thus far proven satisfactory. This should be performed prior to any Maat-working. The Priest(ess) of Maat does not ordinarily work within a Circle; we are contiguous with the Universe and there are no dividing boundaries, in Truth. The energies employed in Maatian ritual orbit the aura of the Magickian, unless and until they are released in a laser-type ray directed by Will. The banishment simply permits clarity of transmission and does not establish a traditional barrier.

## MAAT BANISHMENT

Begin facing South, making an "X" vertically before you with the sword; do the same at each directional point.

- South: (X) In the name Shaitan  
S.E.: (X) In the name Heru-Pa-Kraat  
East: (X) In the name Ra-Hoor-Khuit  
N.E.: (X) In the name Hadit  
North: (X) In the name Nuit  
N.W.: (X) In the name Maat  
West: (X) In the name BABALON  
S.W.: (X) In the name Aiwass  
South: (X) (Forcefully): Begone, all elementals out of place.  
East: (X) Begone, all malignant entities  
North: (X) Begone, all who work contrary to the Double Current  
West: (X) Begone, all ye who would interfere.  
Facing South, whirl the sword overhead thrice, chanting:

Shaitan-Aiwass! Shaitan-Aiwass! Shaitan-Aiwass!  
Hold the sword-hilt at the heart, pointing it outward horizontally. Turn 360° deosil, crying: "Anathema!"  
Again, beginning at the South, make the Mark of the Beast at each Station:

- South: (⊗) In the name Shaitan  
S.E.: (⊗) In the name Heru-Pa-Kraat  
East: (⊗) In the name Ra-Hoor-Khuit  
N.E.: (⊗) In the name Hadit  
North: (⊗) In the name Nuit  
N.W.: (⊗) In the name Maat  
West: (⊗) In the name BABALON  
S.W.: (⊗) In the name Aiwass

After assembling the necessary implements and before consecrating them, one who Wills to work with the Double Current must first contact Maat. This is done in a simple ritual; the ritual is guaranteed effective for its purpose.

Before giving its description, it must be stated that contacting Maat will begin changes within the consciousness. It will also increase the force and



velocity of teaching-events, or Ordeals. The forms of these manifestations will vary individually; the force is the same in all cases. Do not approach this ritual without serious consideration and complete self-honesty. The results will demand of you your uttermost.

If it be your Will to pursue the Magick of Maat, understand first the basic precepts. The general aim of all Maatian workings is to promote the evolution of Man, and of all sentient life. The general method of working is the shifting of the balance of prana in all forms, in the formula "By the same mouth. . . ." By speech and Silence, breath and sustenance, in the kiss and in the devouring, is Truth manifest. Maat is Truth, Justice, Righteousness and Balance. She is Air and Feather--and is also Maut, the vulture.

The Priest(ess) of Maat masters the Dance of the Mask, while at the same time knows that there is no Dancer. One undertakes self-discipline on all planes while keeping the awareness that act is performed without subject or object. Finally, it's to be understood that working with Maat will result in new experiences; one must be prepared for the unknown, yet remain skeptical of all experiences until they are proven True.

### INVOCATION OF MAAT

Position the body comfortably in relation to the Altar. Upon the Altar place a candle, and a feather standing upright in a small container. Align the candle flame with the mouth, with the feather interposed. In such wise as to vibrate the feather without disturbing the flame, repeatedly pronounce the word IPSOS. It should begin aloud, in a clear, firm voice; then diminish to a whisper, then silence with the word eventually disappearing in its internal repetition. Any thoughts and images arising during the diminishing of the mantram should be allowed to pass, without effort being made against them.

The influx of Maat is usually perceptible to con-

sciousness. Again, each individual will experience it in his or her unique manner. The initial task following perception of the Maat Current is to unite it with the 93 Current of Shaitan-Aiwass within the Magickal Consciousness. This is the wedding of Love under Will to On-Going Balance. It is the union of direction to action; it is an act of Inner Silence, and will proceed correctly if not interfered with by the conscious Mind.

The beginning of the union of the Double Current will be earthed firmly by the performance of the consecration ritual. It must be noted that all Maatian rituals must be permitted to continue their effect beyond the Temple confines. Unlike "Sunday Christians", the Priest(ess) of Maat lives constantly by the force and form of Truth; ritual is the core of the energies that manifest in the course of daily living.

Maintain the consciousness within the Observer, the Hadit-point, the Witness. As soon as one becomes lost within the ecstasy of Maat, or in the icy heat of channeling, or in the perfection of Willed act, there is danger of identifying with the experience. There is nothing more seductive than the wielding of power. Only by constant awareness of its illusory nature can one remain Master of power and avoid becoming its slave.

Mere intellectual apprehension of theory is insufficient in working the Double Current. The necessary intuitive leap occurs through total participation in ritual and daily living. The body, voice, senses, the mind, soul and emotions all achieve the required resonance by complete participation in ritual. Mental effort alone is not enough, nor will mechanically "going through the motions" serve to effect change according to Will.

Temple Work alone will fall short of the mark. All one's acts--from making money to making love; in work, play, study, sleep; in stasis, in transit--in Truth--must be geared toward the doing of Will, in harmony with the rituals performed in the Temple. Indifference in the Outer will retard, or perhaps

negate, the flowing-toward-manifestation begun on the Inner. One should be mindful of diet, rest, exercise, and mood.

Order well the Kingdom, then, so that the Work on planes above it may be well-based. Indeed, there may be occasions when the Weapons and Temple are the only means to avoid disintegration into Chaos. A Master's tools at all times should be trustworthy.

#### CONSECRATION-DEDICATION RITE: 93/MAAT

It is suggested the celebrant bathe and rinse the body with the traditional hyssop-water as a pre-ceremonial ablution/preparation. The Temple shall be appointed and arranged as follows:

The altar shall be bare. The Circle, which is the boundary of the Universe, shall be scribed astrally. About its circumference are arranged the following: To the South, the Wand and candleflame.

To the West, the Chalice and vessel of water.

To the North, the Pantacle and a small mound of earth.

To the East, the Sword and the feather.

Central is a vessel of oil (pure olive oil or one's personal scent); small quantities, in appropriate containers, of salt, rice, and milk; one's "badge of office"--robe, crown, or ring; a vessel of wine.

Enter naked.

Approach the Circle from the South, in the Sign of the Enterer. Walk the Circle deosil, and at the East, assume the gesture of Heru-Pa-Kraat. Banish, according to the rite given previously. Face the center of the Circle and proclaim:

"Do what thou wilt shall be the whole of the Law.

"By the same mouth that declares the Law, shall the Will be spoken and the Work be vowed.

"THELEMA! AGAPE! ABRAHADABRA! IPSOS!"

Extend the arms upward, palms to the sky.

"To NUIT!

"By HADIT!

"In the Name of RA-HOOR-KHUIT!"



Proceed to the South, stand before Wand and candle-flame, facing outward. Take up the Wand in the right hand, pass it through the flame; hold it aloft, saying:

"This Wand is the weapon of my Will. It is the phallus of my spirit, the sceptre of my Kingdom." Turn to the center of the Circle, pour a few drops of oil upon the Wand, and return to the South, facing outward. Rub the oil into the Wand; as you do so, chant the Name SHAITAN-AIWASS--loudly at first, then diminishing to a whisper. Breathe the whispered Name into the Wand as you anoint it. Then: "In the Name SHAITAN-AIWASS, I will work for the manifestation of the Law of Thelema. I will work for the establishment of Truth, Balance and Justice in the Kingdom. I will work for the evolution of the Universe."

Keep silence for a space, then, with Wand in hand, proceed to the West. Place the Wand before the Chalice. Take up the Chalice, rinse it with the water, hold it aloft, saying:

"This Chalice is the weapon of my Love. It is the yoni of my spirit, the Graal of my Kingdom." Proceed with the anointing as with the Wand, this time using the Name BABALON-MAAT. Then:

"In the Name BABALON-MAAT, I love thee, NUIT, all that is, and is not! I love thee, Lord PAN, god of living beauty! I love thee, Man, sleeper in the night of pain and madness."

Keep silence for a space, then, with Wand and Chalice, proceed to the North. Place the weapons before the Pantacle. Take up the Pantacle, rest it upon the earth, then hold it aloft, saying:

"This Pantacle is the weapon of my Bodies. It is the Word of my spirit, the seal of my Kingdom." Proceed with the anointing as above, using the Name NUIT-HADIT. Then:

"In the Name NUIT-HADIT, I am King and Mage. I am Priest, Hermit, Warrior, and Fool. I am the Dancer of the Mask; the Mask conceals nothing." Keep silence for a space, then, with the three weapons, proceed to the East. Place them before the

Sword. Take up the Sword, touch it to the feather, hold it aloft, saying:

"This Sword is the weapon of my Mind. It is the sentinel of my spirit, the warrior of my Kingdom." Proceed with the anointing as above, using the Name HERU-RA-HA. Then:

"In the Name HERU-RA-HA, I know that we dream as we dance. I know the Law that governs the play of the dream. I know that I am as much illusion as the rest of the Dream."

Leaving the weapons assembled in the East, return to the center. Anoint the Chakras with the oil, saying:

(At base of spine) "I dedicate and consecrate my body of flesh to the Great Work. I will keep it in strength and health to this end.

(Genitals) "I dedicate and consecrate my astral body and sexual power to the Great Work. I will make love only under Will, and always to NUIT.

(Navel) "I dedicate and consecrate my etheric body and my Chi to the Great Work. I will fight as warrior and brother, and will strike low and hard.

(Heart) "I dedicate and consecrate my complete identity, Inner and Outer, to the Great Work. All that I am, yea, to the last drop of blood, I pour into the Chalice of our Lady BABALON.

(Throat) "I dedicate and consecrate my speech and my silence to the Great Work. I will speak only Truth, and keep silence forever within.

(Third Eye) "I dedicate and consecrate my vision to the Great Work. I will behold all things with clarity, making no difference between any one thing and any other thing, soever.

(Back of skull) "I dedicate and consecrate my Observer, the True Self, to the Great Work. I will accept my non-existence, and again become Tao."

(Top of skull) Silence.

Put on the ring/crown/robe. Take up the vessels of salt, rice and milk. Beginning at the South, cast a few grains/drops beyond the Circle at each compass-point, saying:

"To thee, SHAITAN-AIWASS, are the kingdoms of

the Kingdom.

(West) "To thee, BABALON-MAAT, are the kingdoms of the Kingdom.

(North) "To thee, NUIT-HADIT, are the kingdoms of the Kingdom.

(East) "To thee, HERU-RA-HA, are the kingdoms of the Kingdom."

Return to the center with the vessels. Take the wine to the East. Pour wine into the Chalice. Take up the Wand, and proceed with VIII<sup>O</sup>, making sure the Elixir flows onto the Wand.

Transfer the Elixir to the wine; using the Wand, stir to commingle. Dip the Sword-point into the Chalice, so the fluid runs down the blade. Spill a few drops upon the Pantacle.

Turn to the center of the Circle, holding the Chalice in the left hand, the Wand in the right, and declare: "I will pursue the Great Work to its completion. I will continue from life to life, from world to world; yea, until the end of Time, until the evolution of the Universe be complete. This is my Work, my Word, my Will, my Love.

"ABRAHADABRA.

"IPSOS."

Drink from the Chalice, to the final drop. Place the weapons upon the Altar.

"So mote it be.

"Love is the law, love under will."

The closing banishment is done by making the Mark of the Beast at each station deosil, as follows:

South; (⊗) In the Name SHAITAN

S. W.: (⊗) In the Name AIWASS

West: (⊗) In the Name BABALON

N. W.: (⊗) In the Name MAAT

North: (⊗) In the Name NUIT

N. E.: (⊗) In the Name HADIT

East: (⊗) In the Name RA-HOOR-KHUIT

S. E.: (⊗) In the Name HERU-PA-KRAAT.





# FOUNDATION

The feather-and-flame ritual, performed regularly to strengthen the link with Maat, will manifest the phenomenon of channeling as a side-effect. To employ the rite in pursuit of the channeling effect is a perversion to be avoided at all cost; persistence in the perversion results in the loss of direction and Will. As a side-effect, channeling must be handled with caution.

The process involves an exaltation of consciousness, in which knowledge appears without the usual processes of reasoning, logic, sensory perception or instruction. The knowledge itself can be apprehended as abstract conception, visual imagery, or silent speech. It can be a purely Inner experience, or it can manifest in words written without mental direction, automatic drawing, musical improvisations, etc.

Channeling content can be addressed to the one who acts as the channel, to a companion, or to the Priesthood; these are private, or particular channelings. There is also material transmitted concerning time-events, presentations of "theory" and symbols pertaining to the nature of existence and being, and rituals of general application.

One must never mistake the particular for the general; this mistake is a root of fanaticism. Practices prescribed for an individual must not be rep-

resented as universal formulae.

The danger of the channeling process lies in its close resemblance to passive mediumship. In the latter case, a trance state occurs, and Astral entities can take advantage of the openings produced by the state. The inexperienced or constitutionally vulnerable individual, unless adequately protected by prior establishment of unity with the True Self (Knowledge and Conversation of the Holy Guardian Angel), is thereby subject to delusion, distraction, obsession or possession.

All who experience channeling should watch it from the Observer, the Hadit-point of the Bindu. Doubt everything. Test it. Verify it. Seek experienced counsel. Truth will survive challenge's weapons; disguised attachments, desires and delusions will not.

The channelings should be recorded in one's Magickal Record, and subjected to Qabalistic verification. Sensory clues, such as colors, scents, forms and number, should be checked against the appropriate columns in 777. In many circumstances, the Tarot and the I Ching can be used as additional means of verification and clarification.

Verification should be performed in all cases, but it is particularly important for those channelings which give suggested rituals, formulae and words-of-power. The expected results should be outlined; the nature of the forces employed should be specified, and the alignments, gestures, words and instruments to be used (colors, incense, etc.) should be congruous to the nature of the proposed working.

Channelings for communication beyond the brotherhood of Initiates most often takes the form of art, be it graphic, verbal, musical, architectural, dance, mime, etc. It is the responsibility of the Magickian's artistic sense, in these cases, to attest to the Truth of the channeling. Producing such art incurs Karma, unless the ego-self be eliminated from participation. Art is True insofar as the artist is absent.

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continued...

There are a number of Astral allies working the Double Current. These entities occasionally assist the Magickian within the Upper Astral; their consciousness is as extensive as Man's--more so, in fact. Their spectrum of operational fields begins in the Sphere of Yesod (Foundation; the Racial Unconscious; dreaming), and extends its natural expanse to a trans-Kether of its own Universe. Their Tree is shifted up a plane, and although there are congruencies in the upper Spheres, our Astral allies can only interact effectively with us in Yesod, which is their Malkuth.

Again, caution is urged. The fluidity of the Astral planes renders proper verification of experiences more difficult. One has to be able to recognize the nature of entities encountered on the Astral planes during the encounter. Our allies are not offended by the presence of a Diamond Shield about the aura; like all surviving sentient beings, they have armor of their own.

There is a simple method of "field analysis" to determine the nature of an Astral entity. Since Yesod reflects Tiphereth, the procedure is to radiate the essence of the Sun of the Hawk and the negative radiance of the Black Flame. The allies will match the radiance in tonal or harmonic frequencies; alien entities will flee or be rendered immobile. The radiance may be engendered by visualizing a sun-sphere bearing the Eye of Horus, and a black flame speckled with stars. Vibrate the mantram LUTIS NITRA,\* and your astral body will emit the envisioned radiance.

Our allies lend assistance to work on the Astral; they function as guides, definers, unveilers and poles for opposition-energy work. Many of them are, by nature, suns, and are spending a Cycle in this plane to balance themselves. Others are moon-affinities, and are the true natives of the Astral plane.

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\*Lutis nitra = 654, Ra(6) Hoor(5) Khuit(4); also 456 by metathesis; 456 = IPSOS.



Active working on the Astral consists, in the main, of setting in motion events that will manifest in the Kingdom via "natural" means. There is much to learn from the nature of this Sphere, for it indicates the proper manner of working within it. One deals with seeds and subtlety. The Astral allies are more at home here than is Man; therefore it were wise to heed their advice. We are also able to assist them by constructing diagrams, or "machines" in the Kingdom that effect changes in the Astral menstruum. They direct the pattern, and by earthing it on paper as a talisman, the desired frequency changes occur.

The Astral planes are valuable in workings that need to span time and distance, but that do not require the manipulations of the substrata (ychronos and chthonos). Each act should be planned for the minimum effort; although imperceptible to the inexperienced, the Astral planes offer an energy-consuming resistance, somewhat akin to moving underwater.

Another feature of the Astral planes is the access to the Forgotten Ones. These entities are, basically, the gods of our genetic structure. They are the successful survival-factors that have been covered, in the individual and racial Unconscious, with the veneer of conscious Mind and civilization.

They persist, and are the most powerful natural source of individual Magickal energy. By finding the Forgotten Ones and using their power (by invocation, techniques of Atavistic Resurgence, etc.), the consciousness is propelled in a quantum-leap to the level of a native of the beginning of the Aeon of Maat. This is not an entirely safe method, in that it is possible to identify with the survival-lusts of our ancestral selves and become trapped in pre-human consciousness.

Again, firm grounding in the viewpoint of the Observer, or Hadit, can prevent this mishap. It in no way diminishes the intensity of the experience, but it does permit the Willed release of energy in the trajectory of voluntary mutation. The beast-self is

henceforth available to the consciousness, and under the control of Will. Likewise, the seed of gestalt-consciousness is also present. Such an operation, then, can be considered a restoration of full Human consciousness, past, present, and future. It's a not inconsiderable benefit to be able to employ all of one's faculties.

An additional note of caution is needed regarding the Forgotten Ones. While it is relatively safe to invoke them on the Astral planes in strictly controlled physical workings, one should not employ their energies beyond these Spheres. The Forgotten Ones are of Man's origins, and assisted us from the ocean to the cave. However, for a certain span of our unrecorded history, our survival-force was controlled and employed by entities from "beyond" our Universe.

Known as the Elder Gods, these beings attempted to extend their sphere of influence beyond their own environs, and selected pre-Man as a potential instrument for the purpose. Alien beyond human imagining, they cannot truthfully be construed as "evil". Their main purpose is to devour, and since their structure is incompatible with "our" Universe's physics, they can but eat by means of the life-forms native to our Universe.

Their attempted employment of the proto-race constituted a conflict with the development of Man's autonomy; they were therefore escorted back to their own realm and the Gateway was sealed. Since the Manhattan Project, however, the seal was dissolved. These alien entities are presently preparing for another attempt in "our" Universe. They have not forgotten the keys to the Forgotten Ones--indeed, they have periodically managed an occasional breach in the fabric of space/time before the Gateway reopened. (See the works of Hieronymus Bosch, H. P. Lovecraft, etc.)

The Elder Gods exist outside our Tree, as it were, and the Gateway is in the non-Sphere of Daath. There is a type of hidden connection between Yesod and Daath, and therefore there exists some danger of

an Elder God-Forgotten Ones tie being re-activated. Maatian gestalt - consciousness is able to prevent such tie-reactivation, but the degree of such consciousness available via the Forgotten Ones Working, alone, is not sufficient to re-seal the Gateway. The force of the gestalt seals the gate by a process of absorption. The following ritual will open general connections of consciousness with the Forgotten Ones. Employing the Observer will permit success in using the primal force of the genetic gods, if the limitation of planes be well observed.

### INVOCATION OF THE FORGOTTEN ONES

To employ IX<sup>o</sup> Work as the source of the manifestation-substance for the invoked Forgotten Ones is exceedingly dangerous and potentially harmful, unless both partners are of equal mastery, and the working is undertaken as a dual invocation. To engage in the work with an uninitiate, or one of a lesser level of competence, would be exposing him or her to forces beyond his comprehension or control. This would likely result in obsession, insanity or death; no one can assimilate another's demons for him.

Generally speaking, it were wiser to operate VIII<sup>o</sup>, invoking Maat during the initial phase and imbuing the Elixir with her essence of Balance and Truth.

The Site for the actual invocation ritual should be out-of-doors, in a wild and isolated spot -- on the edge of water, in a clearing in the woods, in a cave or on a cliff of a hill or mountain. Personal preparation consists of fasting for the previous twenty-four hours, subsisting only on water or herb tea. One should also maintain sexual continence for seven days prior to the working.

The ritual items to bring to the working are the wand, chalice, sword and pantacle; wine, water, and a drug of choice (if any). Also required are blankets or a bedroll, kindling for the fire, a small drum or other musical instrument and a portion (1/2 to 1/4 pound) of raw and bloody meat. A live



animal or bird for slaughter would be even more effective, but the meat will suffice.

A pit for the fire is dug to the west of the chosen altar area, and the fire is kindled at sundown. It should be of a size to avoid human notice and of dry, non-smoking wood. The sun is bidden farewell with reverence; after its disk has disappeared, the area is thoroughly banished and a circle of eleven-foot diameter is scribed with the sword. (Ordinarily, the Magickian of Maat doesn't work within a Circle since his essence is one with the Universe; However, in a Forgotten Ones working, the Circle is used to contain his demons.)

In the period from twilight to dark, the hands, mouth and the genitals are purified with water, the wine is imbibed and the drugs taken. Music is played or chanted until full night. All these actions are offered to Nuit.

At this point a type of trance should obtain; the Magickian should be extremely cautious to maintain his consciousness at the balance between the suspension of Rational Mind and the detached surveillance of his actions by his Observer.

He puts by his instrument and approaches the altar-place from the east. He fills the cup with wine, adds wood to the fire, and takes up his wand, proclaiming:

"Do what thou wilt shall be the whole of the Law.

"It is my Will to invoke Maat and the Forgotten Ones, to the evolution and awakening of Man.

"By the same mouth that drinks from the cup of BABALON, shall the Elixir be devoured. By the same mouth that swallows up the Cosmos, shall the breath of Man Awakened be exhaled."

He places the pantacle at the center of the altar-place, then allows blood to fall upon it from the meat. He rains blood also into the wine within the cup, then puts the meat on the pantacle, like a platter, thus identifying the flesh with himself.

"I invoke Maat, She Who Moves!

"I invoke Maat, Truth, Justice and Righteousness!

"I invoke Maat, the Black Flame!

"Black pearl within the crystal lotus, AUMGN." He here begins the VIII<sup>o</sup>, chanting repeatedly:

"ABRAHADABRA. IPSOS. MAATI.", envisioning the Black Flame dancing and obliterating the Universe.

The Elixir is received by the flesh-offering on the pantacle, with a portion of it to the wine in the cup. He moves to the north, facing south across the altar.

At the length of his armspan, the Magickian thrusts his wand upright into the earth at his right (west) and his sword point down at his left (east). He lies prone upon the earth, with arms outstretched so each wrist touches, and is bound by, the respective weapon. He concentrates and projects his perception downward into the rock strata below him, and upward into intergalactic space, chanting the Names of the Forgotten Ones into the Earth. As he chants, he feels the hunger induced by his fasting, and calls to mind the wine and the meat on the pantacle. He constantly reinforces the triangular lines of power -- from the Forgotten Ones he is invoking, to the hunger within his body, to the flesh on the altar -- while maintaining a parallel awareness of the binding forces on his wrists from the wand and sword. He chants:

"No<sup>o</sup>! \* Megor-Marduk! Loroo!..." and the other Names that will arise from him. He opens.

They will come through the gateway of his hunger, devouring him, raising his body to its knees. They will lunge him toward the altar, restrained by the wand and sword.

He projects his consciousness into the Elixir-meat and the Elixir-wine, then commands his weapons to release his body. The hands will pull the weapons from the earth and violently cross them again on the earth to the south of the altar. The body crouches above the altar and the flesh-offering. The consciousness within the Elixir - meat and Elixir - wine surrenders to the hunger and to the gods within the body, and is consumed.

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\* "o" represents a glottal stop.

At this point the body should be commanded into the bedroll and its warmth -- the night chill, combined with the fasting and the violence of the working, would leave it vulnerable to illness. The body assumes a fetal position.

The working continues, with no conscious directing, as follows: The Forgotten Ones, inhabiting the body by invitation, and thus by the conscious Will, have devoured the flesh and wine that have been charged with the Elixir. The Elixir itself, produced by the Magickal Consciousness and inhabited by this Consciousness, is the invoked essence of Maat as the all-consuming Black Flame.

The Magickian is eaten by the Forgotten Ones, who are eaten by the Black Flame, who is eaten by the body. This leaves a vehicle full of nothing, through which Tao and the Double Current may flow unimpeded.

However, since the normal Inner barriers have now been removed, the demons generated by the enduring conflict of the Forgotten Ones and the "civilized" conscience will begin manifestation on the Outer. As each one arises, it must be controlled, understood, and assimilated. This part of the working may take some time to complete; therefore, the Circle isn't struck, but is contracted and carried with the Magickian until the exorcism process is finished. The demons are not confined to a triangle, but kept from causing trouble by the Magickian's Circle. (His demons are perhaps the only "possessions" a Magickian can rightfully claim as his own.)

With the dawn, the Magickian arises, gathers his weapons and equipment and departs.

In subsequent daily experience, he will become aware that a new balance has been struck. He has a new sense of unity with the under-currents of the life-flow, and will find this of great use in nonverbal communication with others. Through his Art he will establish links with the Unconscious of others; he will assist them to meet the Forgotten Ones in controlled circumstances that will do no harm. He



is also ready to begin work on a world-scale.

The Forgotten Ones have access to Man on the Astral planes, mainly in the dream-state. Those sections of humanity who exist in starvation conditions, in poverty that has practically negated civilized consciousness, are the hunger-gates of the Forgotten Ones. These starvelings have thin, if indeed any, barriers between the waking (reason) and dreaming (primal drive) states.

Their physical strength may be too depleted for the bearing of arms, but theirs is the massed power of the Forgotten Ones. The demon-conflicts of the fortunate nations (the "chosen" of the bright gods), are petty when compared with the dark powers gathering within the hunger of the starving.

The Task here is to channel and direct, under strict control of Will, the presence of the Forgotten Ones into the lives of the fortunate, by invoking the essence of the starving under the dual forms of Shiva/Kali. The ignorance, greed, selfishness and cupidity of the surfeited segments of humanity must be brought to balance with the despair, apathy, hunger and injustice which is the lot of the starving ones. That in Man which is withering has begun a gangrene infection of the segments that claim health and prosperity. Man must be healed, whole, and strong to meet the return of the Elder Gods.

Based within the newly-balanced link with the Forgotten Ones, the Magickian extends his consciousness through the Astral light. He interweaves the dreams of the starving with those of the fortunate, bringing the forces of Nightmare into play. The Race Unconscious must be aroused to full consciousness on a planetary scale, by whatever means will prove effective.



# SPLENDOR

The Dance of the Mask is a system for the crafting of artificial egos, and the animation of them with the correct "flavor" of energy.

The value of the system lies in the facility of directing Will through the Masks, as a type of fine-tuned focus. It's an economy of energy and time, and increases the effective manifestations of the Double Current. The most common application of the Dance, as one might suppose, is in the realm of human communication. Since the Priest(ess) of Maat is concerned with the evolution of consciousness, all of our dealings with sentient life should be shaped to that end.

In every human encounter, then, each Sphere of the Priest(ess) of Maat should reflect the correct energies with the corresponding Spheres of the "other". There are receptive and active Masks for each Sephorah, and modes of Dancing them according to the Paths involved. In essence, the process is that of destroying illusion by means of illusion.

The following schema is applicable to workings other than in the Kingdom. The Masks have their own wisdom, and instruct the Dancer in the processes of working with them. In order to present the Dance of the Mask in a form familiar to most Western adepts, we follow the Kabalistic Tree of Life, simply to give examples of the nature of Masks

## CXCIV (Upper Tree)

- 0 Egg of HPK (Da'ath)
- 1 Dance of the Swan
- 2 " " " Crane-Had
- 3 " " " Owl-Nu
- 4 " " " Ravens of  
Odin
- 5 " " " Cockerel of  
Mithras
- 6 " " " Hawk-Heru
- 7 " " " Peacock of  
Ishtar
- 8 " " " Ibis-Tahuti
- 9 " " " Vulture
- 10 " " " Eagle-Gaia
- 11 " " " Mime
- 12 Tightrope Walker
- 13 Thai Temple-Dancers
- 14 Pavanne
- 15 Water-Ballet
- 16 Religious Procession
- 17 Pas de Deux
- 18 Cossack Horsemen
- 19 Salome's Dance
- 20 Shaman's Medicine-  
Dance
- 21 Whirling Dervishes
- 22 Hindu Story-Dancers
- 23 Indian Pole-Divers
- 24 Cobra-Kiss Dance
- 25 Greek Drama
- 26 Punch & Judy
- 27 Shiva's Drum-Dance
- 28 Royal Procession
- 29 Coven Circle-Dance
- 30 Maypole-Dance
- 31 Group Games  
(Red Rover, London  
Bridge)
- 32 Street Carnival

## CXCVI (Lower Tree)

- 0 Dance of the Teacher
- 1 " " " Eagle
- 2 " " " Master
- 3 " " " Mirror
- 4 " " " Judge
- 5 " " " Brand
- 6 " " " Warrior
- 7 " " " Cup of  
BABALON
- 8 " " " Excalibur
- 9 " " " Shiva-Kali
- 10 " " " Mask

## CXCVII (Maat Titles)

- 0 .....
- 1 She Who Moves
- 2 Ongoing Balance
- 3 Mother of the Sun
- 4 The Mask-Dancer
- 5 Air, the Unconfined
- 6 Black Flame
- 7 The Bee-Gynander
- 8 The Quill-Plume
- 9 Maut
- 10 Black Pearl within  
the Crystal Lotus

Note: The Dances from 11 to 32 apply to Col. CXCVI as well as to Col. CXCVII.



and Dances. The individual application of them is by no means restricted to the instances listed here; once the basic idea is grasped, the only limit is one's own ingenuity and assessment of circumstances in which the Dance of the Mask can and should be applied.

The Spheres referred to constitute a double Tree, the Malkuth of the upper one being the Kether of the lower. The Paths are the same for both Trees, and should be considered in the illumination of the appropriate Tarot Trump.

The Dance of the Swan is pure and unmodified awareness. The Swan is the Hindu glyph of AUM, the initial breathing-forth of Prakriti-Prana-Maya. In this Mask, one is simply aware, without being aware of any thing, or even of oneself.

The Dance of the Eagle of Gaia is the Malkuth of the Upper Tree and the Kether of the Lower Tree, thus forming the link between realization and manifestation. Gaia, or Gē, is the ancient Earth-goddess, and is included here in reverence of the mother planet. The eagle has aerial supremacy over vast ranges of the earth. Also, as the Alchemical Eagle, she conceals within herself her mate, the Lion; this indicates an effective method for bringing realization into manifestation through the generation and use of the Elixir of Life.

The Path of Aleph, the Fool, is danced as the Mime, such as in the art of Marcel Marceau, or of Charlie Chaplin. In this, the link between pure awareness and wisdom is expressed in the silence of Harpocrat by the whole-body movements of the Mime; it is the perfect blend of the opposites of comedy and tragedy, and represents human consciousness at its most sublime.

The Dance of the Crane, Hadit (Upper Tree) presents the appearance of the contradiction of Wisdom. Here, the onrushing Father-Force appears in the almost-stationary guise of the solemn gray crane, poised on one foot on the shoreline. He stands at the juncture of the four worlds of the elements, under the sun (fire), in the path of the wind

(air), on the sands of the beach (earth), while he darts his head under the waves (water) to fish. His stillness represents the fact that Primal Force, with nothing else but itself to reckon direction and velocity by is, relatively, standing still.

The Dance of the Master (Lower Tree) is the Mask by which Wisdom manifests when the audience isn't ready to accept Wisdom in the Mask of the Mime (Fool). Here, the true type is the Zen Master, or the Yaqui Man of Knowledge, Don Juan. The main task of the Master is to rid the seeker of all prejudice in the way of looking at things, by whatever method is the most effective--from a total ignoring of the baffled chela, to knocking him down with an unexpected blow.

The Path of Beth, the Magus, is Danced as the Circus Tightrope-Walker, juggling the weapons of his Art. The link between pure awareness and Understanding enables the performer to accomplish many miraculous-seeming feats. The Tightrope-Walker acts, not for mere entertainment of the crowd, nor for the ego-gratification of applause, but as a living example of the capabilities of the human spirit when it acts from "above the Abyss".

The Dance of the Owl of Nuit (Upper Tree), represents First-Form, the dark Ocean-Mother, as the bird of night. The hunting owl is a silent, moving form, dropping through the night-woods to grasp its prey. It is perceived as undifferentiated form, a vague, feathery mass of moving life; its cry suggests the question that leads to Understanding.

The Dance of the Mirror, (Lower Tree) is the Mask by which one may more swiftly open the gate of Understanding for another, by reflecting him to himself. This isn't done by anything as crude as mimicry; rather, one contacts the subject's Angel, through one's own Angel, and shows him the view of himself "from the outside". This is still dealing in the language of separation, however. Closer to reality, through Tao (which is the universal continuum, the soul-stuff of every individual), one allows the subject to see himself through another's

eyes, which brings an expanded viewpoint of one's true place in the scheme of things.

The Path of Daleth, the Empress, is Danced as the Pavanne, the stately dance of the Spanish court of old. Force is united with Form in the most controlled and dignified dance possible, with measured movement tracing out stylized patterns; the narrow aperture, through restriction, increases the power of a flow of force by concentrating it through a small opening.

The False Sephora, Da'ath, is represented in the upper Tree by a non-Dance, yogic asana, and in the lower Tree by a non-Mask, the Teacher. It's also represented by a "non-bird", the Egg of Harpocrat. The particular asana here would be Austin Spare's "Death Posture". A Teacher can only lead the student to self-discovery, and Harpocrat's Egg is the Phoenix--in potentiality.

The Path of Vau, the Hierophant, is Danced as a Religious Procession. The Initiates wend their way through the community, away from the town, and to the Sacred Grove where the worthy candidates are to be inducted into the Mysteries. This Dance expresses the need, within the human psyche, of ceremony that portrays the importance and solemnity with which one approaches the path of Initiation.

The Dance of the Ravens of Odin emphasizes the twin faculties of Chesed: creative act and critical judgement. In the Dance of the upper Tree, these faculties are turned inward. One pauses here to examine the Work accomplished thus far, whether it be in conformity with Will, whether it represents one's best efforts, whether changing circumstances call for a change of style or method. Full development of this Dance establishes an overview of the realm of practicality and art, and insures a self-governance whereby all action and creation is directed toward the doing of Will.

The Dance of the Judge (lower Tree) turns the faculties outward. Within this Mask, one acts to create an environment in which "others" may discover and do their Will. The critical faculty pre-



vents vampirism and wasting of time and energy, however, by enabling the Judge to know, with certainty, when another is acting contrary to Will.

The Path of Teth, Lust, is represented somewhat darkly here by the Biblically famous Veil-Dance of Salome. It illustrates the power inherent in human passion, which, when controlled and manipulated by an Adept, can result in so decisive an event as the death of a prophet.

The Path of Cheth, the Chariot, assumes the form of the Cossack horseman. It presents the essence of Going in conditions of danger. The daredevil stunts of the Cossacks, aboard a galloping horse, illustrate the possibility of negotiating the dangers of the Abyss via the linkage of strength and understanding (both of the self and of the situation.)

The Dance of the Cockerel of Mithras reveals the ideal combination of the fierce bravery of the fighting gamecock with the seasoned endurance of the Centurian. Mithras, Lord of the Morning, is the soldiers' god, and lends His protection in battle.

The Dance of the Firebrand (lower Tree), is the first of the Magickal Weapons to be represented. It is the Wand as Dorje, or flashing thunderbolt, that manifests the declaration and implementation of Will.

The Path of Zain, the Lovers, is Danced as the pas de deux (as in Swan Lake), to demonstrate the link between beauty and understanding. The congruent movements of paired dancers in the formal mode of ballet can be considered as a subtle and spiritualized form of love-making.

On the path of He, the Tao of Magick is succinctly illustrated by the Trump, the Star. But with the usual employment of opposites, the Dance of this path is Water Ballet, wherein the Dancers immerse themselves in the medium, rather than flowing the medium of water (or blood) through themselves. This gives a strange, but valid approach to the link between Wisdom and Beauty.

The Path of Yod, the Hermit, is represented by the Medicine Dance of the Shaman. The Shaman

masks his own identity within that of the god or totem-spirit, and Dances the god-energy down for healing, or success in the hunt, or favorable weather for crops, etc. He dances alone, anonymously, for the benefit of the community. His is the linking of Mercy and Beauty.

The Path of Gimel, the Priestess, is manifested by the Thai Temple - Dancers. They dance for the people in the Temple courtyard, then turn to face the Temple and dance for the gods, linking man and god, Tiphereth and Kether.

The Path of Lamed, Adjustment, is shown by the Hindu Story-Dancers. They enact religious tales, usually from the Mahabarata and the Ramayana, much as medieval troupes enacted the Mystery Plays from the Bible. Their movements are smooth and balanced; particularly in the Krishna-dances is the link between strength and beauty demonstrated.

The Path of Mem, the Hanged Man, is personified in the pole - diving of certain primitive tribesmen. A carefully-measured length of flexible liana is tied to the top of a tall pole, and the other end is affixed to the ankle of the diver. He climbs to the top of the pole, gracefully launches into space, and is saved from dashing out his brains on the ground by the vine. He usually clears the earth at the bottom of the dive by about six inches to a foot. He hangs upside - down until his fellows arrive to undo him. The nicety of calculation of the length and elasticity of the vine, coupled with the needed bravery for the stunt, epitomized the link between intellect and strength.

The Hawk-Dance of Heru (upper Tree) invokes the beauty, harmony, and balance of the Lord of the Aeon. Horus - Ra is the Sun, poised in the Upper Air, radiating life to all below. This Dance yields more to contemplation than to explanation.

The Dance of the Warrior, (lower Tree) manifests the attributes of Horus in the human plane. The Warrior is attuned to his environment, all of his elements are in harmony and balance. His being radiates beauty and strength; he is the Golden One.

The Path of Kaph, Fortune, is Danced as a Dervish, spinning about one's own axis to the attainment of ecstasy. Between Mercy and Victory spins this wheel, whether it be the Dancer, Fortuna, the Zodiac, or Karma.

The Path of Nun, Death, is Danced by the Naga-worshippers, who bring milk and meat to their holy cobras, and dance with them, risking death by kissing the snakes on the head. This links Beauty and Victory in a very Scorpionic way.

The Path of Ayin, the Devil, is represented by the ageless Punch and Judy show. Punch himself is a diminutive and domesticated Pan; but in his small triumphs, the Horned One peeps through and reveals himself briefly. This Dance links Harmony and the Splendor of Mind through small flashes of chaos and madness.

The Ibis-Dance of Tehuti (Thoth) is self-evident, and needs no explanation.

The Dance of Excalibur (lower Tree), is the second Dance of the Magickal weapons, here represented by one of the most famous Swords in legend/history. The analytical power of the Mind is manifested by the symbol of the Arthurian right to the throne (which is a small note of caution against abusing Hod.)

Samech, Art, is represented by Greek Drama. This originated as part of the Temple Mysteries, but eventually expanded to the masses via the Olympic Games. In the art of Sophocles and other dramatists of his age, the Archtypes were fully manifested for the benefit of those who were moved by them unconsciously. When viewed upon a stage, the forces of Oedipus, Antigone, Creon, etc., could be comprehended and dealt with consciously. This Dance links the Unconscious of Yesod to the Consciousness of Tiphereth.

The Dance of the Peacock of Ishtar (upper Tree) links the nature of the Goddess of Love with the hidden symbology of the Peacock, which is that of Shaitan. This Mask encompasses all possible human relationships, not just that of the love of Man and



Woman.

The Dance of the Cup of BABALON (lower Tree) again instructs the Dancer in the matter of manifestation. On the Outer, one should be ever ready to receive, in utter detachment, the Blood of the Saints as it may be freely offered to one. On the Inner, the reverse is true, wherein one keeps not one drop for oneself, but returns all that is given, together with all that one has of one's own, back to Nuit.

The Path of Tzaddi, the Emperor, is Danced as the Royal or Military Procession. It is the moving, living, display of armed might, the enforcing arm of Empire. The annual May Day parade in Russia fulfills this type of ritual function. It is a strong, dark link of the Unconscious of Yesod with Victory.

The Path of Resh, the Sun, is Danced as the May-pole-dance, a timeless tradition for the welcoming-in of the Spring and new life. It is a natural Dance of the Crowned and Conquering Child.

The Dance of the Vulture is the Mask of Maut, the dark aspect of Maat. This carrion-bird is mateless, according to Egyptian legend, and produces offspring by being fertilized by the Southwest Wind. This eater-of-the-dead reflects the horror of putrefaction and decay, yet represents the transformation of the remains into the stuff of new life.

For the Path of Qoph, the Coven Circle-Dance portrays the power of the Lunar forces. The nature of this Dance is of the spell-weaving and glamor-casting properties of the Moon and of the Art of Hecate. Properly Danced, this Mask provides a certain degree of public invisibility.

The Dance of Shiva/Kali represents the dark and destructive aspect of Yesod (and this links with the Elder Gods). Space destroys and Time devours all that has arisen from them. The destruction is not malicious, but impersonal and forming part of the cycle of changes that also encompasses creation, growth, decline and the transmutation of putrefaction.

The Path of Pe, the Tower, is also related to de-

struction as Shiva's Drum Dance, that grim celebration of the slaying of the Elephant Demon, and Shiva's skinning off the hide and wearing it while he Dances. Shiva is known as Lord of the Dance and this particular destructive aspect links Mind with human relationships.

The Path of Shin, the Aeon, is Danced in children's group - games -- London Bridge, Ring -around- the Rosie, Red Rover, etc. -- as another type of the wise innocence of the Child. The wearing of this Mask imparts the vision of the Play of Maya.

The Path of Tau, the Universe, is sheer Street Carnival. It is the celebration of life by the living, and is typified by the Mardi Gras celebrations, the Woodstocks. It's a wild and free foretaste of the essence of the Race-Consciousness to come.

The Malkuth of the lower Tree is the myriad and varied Dances of the everyday Mask of Ego. This Mask is crafted under the auspices of Heru-Ra-Ha and the Black Flame, and is the primary Mask in which the Priest(ess) of Maat Dances in the Outer. It must therefore be strong and stable, yet flexible enough to change into one or more of the more specialized Masks instantly.

The system of the Dance of the Mask operates in three stages. The first is meditative - contemplative. With the use of the Tarot (Thoth Deck), one considers the nature of each Dance and Mask, and their interrelationships. When the essence of each Dance and Mask is understood, and the dynamic pattern of the Double Tree is grasped as a whole, then one begins a series of Temple rituals.

These are the actual Dancing of the Masks, either in total spontaneous dance, or in the concentrated form of gesture/visualization (mudra). The third phase consists of Dancing the Mask in daily living, crafting and animating the Mask most appropriate to any situation.

Here, again, it is vital to maintain the viewpoint of the Observer, Hadit. As one improves craftsmanship and facility with practice, the Masks grow more and more convincing. For one with true act-

ing talent, the Masks may come to take on a form of life of their own, drawing the self-belief of their creator to inform them with a human soul, and thus requiring a repetition of the Ego - death. A Mask will remain a Mask to the Priest(ess) of Maat for as long as it's remembered that indeed there is no Dancer.



"In death is Life - for now as ever has it been so."

-Liber Penn. Prae.



# VICTORY

The Priest(ess) of Maat, presently working in the Aeon of Horus, has the evolution of Man as his/her major theme. It were well to have a clear understanding of the nature of the next step in our Racial History, so that every act may be judged in the light of the proximate goal.

Our genetic unity, like the Forgotten Ones, has been buried under Aeons of time; time that has seen the incredible proliferation and diversification of individuals, families, clans, nations and empires. Our unity lives in the Racial Unconscious; our legends and our gods, though given various names, attest to the unity as much as do our chromosome patterns.

The task of those working the Double Current is to bring the Racial Unconscious to the waking consciousness of Man. Our essential unity must be brought down from the astral planes and made manifest in the Kingdom. As discrete atoms of individuality, we cannot deal with the forces of the Elder Gods and the threat of planetary annihilation.

There is no time for the process of natural selection; we must effect a mutational leap, a "quantum jump" to the state of being a new species. In the possibility - future from whence came the initial contact of the Maat Current, this species exists. It consists of a planetful of individuals who partici-

pate in a gestalt-consciousness which expresses a super-persona, whose name was given as N'Aton.

We are the ancestors of N'Aton, in that the individuals who comprise him/her are our collective physical descendants. We are N'Aton, in that our future incarnations participate in his/her essence. We are the Children of N'Aton, in that the "future heritage" of the Maat Current has been transmitted to us now to use for the manifestation of the Racial gestalt.

Our work is in all Spheres. In the Kingdom, we Dance the Mask for our sisters and brothers, so intuition may have the opportunity of a clear grasp of our innate unity.

On the Astral planes, we seek and invoke the old gods, the Forgotten Ones, as a first step in the awakening of Man. Nightmare will be brought to the Dayside; the terror will be followed by the recognition that all men Dream thus. Following a common fear will be the common embracing of a long-lost part of our nature. With the embrace will come the energy for the willed mutational leap into being a new species.

Mind will apprehend the necessity and logic of reunification, if the prejudices and biases of training can be cleared. For too long has Mind prostituted itself in the rationalization and justification of philosophy and deeds based on egocentricity. Mind's task is to create a true language based on the commonality of its structure; the true structure of Mind is the universal Pattern of Consciousness, a pattern by no means restricted to the Race of Man.

Mind's function has been analytical and linear--thus far. To prepare for the gestalt, Mind must be trained in synthesis, and learn to grasp simultaneity. The means of learning are presented to Mind, through other Spheres; it remains for Mind to be still long enough to perceive them.

A difficult concept for our present-day consciousness to realize is the nature of the gestalt itself, and its manifestation in daily living.

Individuality is not sacrificed, nor are the familiar relationships of love, family and friendship. The gestalt exists above and beyond individual relationships; it is an empathic linking of Man on a planetary scale. The individual business of daily life occupies the forefront of the consciousness; the life of N'Aton forms a harmonious background.

There are a few individuals who choose to crystallize N'Aton's being in their own lives, and act as envoys or communicators with N'Aton's peers. The envoys are regarded with honor and trust, and could be considered a type of priesthood.

While environment and human aberration guarantee against any "Utopian" languor or indolence, the gestalt changes the nature of human institutions, especially those of war, economics and politics.

There presently exist small groups of individuals who comprise the seeds of gestalt - consciousness. The empathic connections are tenuous, forming and dissolving and re-forming according to the individuals' attunement to the Double Current.

The formation of a seed - gestalt is a Magickal Child resulting from specific workings to that Willed end. VIII<sup>o</sup> will suffice, although the most effective rite is the Mass of Maat, as given in Liber Pennae Praenumbra. The Child (actually Children, twins; one manifest and one unmanifest) comes to be in Tiphereth.

Additional individuals are attracted to this seed-gestalt, guided by their Will -- but not necessarily conscious of the nature of it. There follows, in most cases, a prolonged course of Ordeals for everyone concerned. These stem from the necessity that all be doing Will; and intense purgation of Karmic debt, cultural programming and ego-deception is usually required.

The individual Kings pursue their specific Work, diverse and variegated as it usually is; but as a gestalt, they Work toward the common goals of the establishment of the Law of Will, and the evolution of Man.

Cooperative work is the primary means of estab-



lishing a unified Will. It is not without difficulties, but these difficulties arise from the individualized ego and its attachments. Participation in a gestalt assists individuals to evolve beyond the concerns of ego, thus freeing them to follow Will, and Love under Will.

Love, in terms of the Maat Current, has little to do with physical gender; it is "enlightened self-interest", where the "self" encompasses the balance of Being and Existence. Practically, it operates from willed assumption of polarity. This assumed polarity is made possible by the development of the Gynander, the activation of one's male and female attributes.

Although the human kalas manifest separately in the male and female bodies, by developing the Gynander-nature, one can achieve satisfactory Magickal results with any combination of individuals, or in solitary VIII<sup>o</sup> workings.

The gynander is the female emphatic of the androgyne, the double-sexed figure most familiar in the West as Baphomet. Instead of exhibiting double sexual organs, the gynander conceals them, and operates from the sexual realm of spirit. The flow of force is from the spiritual to the material planes; the earthing of the sexual force follows spiritual union rather than preceding it. The gynander is versatile, and operates from No Difference in the matter of partners by assuming the correct polarity according to the situation.

## THE MASS OF MAAT

This Mass should be undertaken only by Magickal Partners of equal ability and unified Will. It is a Working given primarily to the end of the formation of a seed-gestalt, although it may be employed for other purposes as well, if in some manner they foster the evolution of Consciousness.

It is basically a heterosexual Working (albeit adaptable in certain circumstances), but within its structure the usual Solar - Lunar roles are reversed.

The Eagle (referred to as the Bee) should have control of the energy-flows of the Chakras and the Sushumna and be able to direct the volume and vectors of all forces received from all sources. The Lion (here known as the Flower) must have the sensitivity and control necessary to operate in the Lunar mode; this requires the ability to control the bodies while at the same time operating from the state of No-Mind. Both celebrants should keep the viewpoint of the Observer, the Hadit-point.

The Temple and altar shall be candlelit and with incense burning (jasmine or musk). Any banishment should be done prior to the Mass. No Circle is cast.

Bee: "Do what thou wilt shall be the whole of the Law.

Flower: "Love is the law; love under will.

B.: "THELEMA"

F.: "AGAPE"

B.: "ABRAHADABRA"

F.: "IPSOS"

B.: "We offer this Mass unto Nuit..."

F.: "...that the Children of Maat manifest in the Kingdom.

B.: "By the same mouth, O Divine Gynander,

F.: "is Will spoken and the Honey shared."

They begin the Dance with art and grace, continuing until the proper state is achieved for the following:

Flower assumes the Corpse Asana, silently repeating IPSOS as mantram. Bee stimulates the first chakra manually and the second chakra orally until the Nectar is released. Flower continues in the asana in the state of No-Mind, and Bee assumes an asana that keeps the spinal column vertical but is comfortable to maintain.

Bee consumes the Nectar, absorbing it at the heart chakra. It is there transformed into a radiant energy that Bee circulates from heart, to throat, to ajna, to bindu and then to the Sahasrara chakra above the top of the skull. The energy returns to the heart chakra and the cycle is repeated, with in-

creasing velocity until the energy fountains up through the Sahasrara, unites with the Double Current, and rains down through the bodies to collect within the uterus.

After a pause for resting, the Dance resumes. Again, Flower is Lunar and Bee is Solar. Bee mounts astride; the first Nectar within is further energized, and the cervical Gateway is opened. The flow of the second Nectar unites with the first and is joined with Bee's own kalas. The combined substance, imbued with the energies of the Double Current from the prior asana-cycling, transforms into the Honey of Maat, also called talam. Flower orally withdraws the talam from Bee's chalice, then shares it in a kiss. (In XI<sup>0</sup>, the elixir is named malat.)

The Honey of Maat not only contains the complete essences of the combined human kalas, but is thoroughly charged with the extraterrestrial and extra-temporal energies of Shaitan/Maat. Both Bee and Flower, in the consumption of the talam, obtain a balance of the kalas and are thereby true Gynanders.

They become the twinned Magickal Children of their own Working, and constitute the nucleus of a seed - gestalt. Through a series of Masses, additional strength and manifestation-tendency is given to this seed; shortly there will be drawn to them other individuals capable of merging with the gestalt.

It's entirely up to the judgement of the particular seed whether or not to formally initiate new individuals, via participation in the Mass or by other rites. In most cases, the newcomers will not be ready for such Work until after they have made considerable progress in development on all planes. The original seed will have the responsibility of Hierophant toward those individuals drawn to them. This means that they also have the right to sever connections with any who prove unwilling to participate in the life and work of the gestalt.

The Work of the Gynander - aspect of the Maatian Magickian, although dealing with sexuality in its course, is primarily that of circulating nourishment and communication throughout the species.



In considering the bee-and-hive analogy of LIBER P.P., the function of the individual may be apprehended.

The Gynander - Magickian eats the Universe and the Nothing by means of experience; the events in which he/she participates constitute the Nectar, the primary raw material. The Magickian is changed by his experiences, which enable him to change the experiences, by Understanding, into the honey-essence of Wisdom. This constitutes the Inner Alchemy of Maat.

Then, upon encountering other individuals of the species (or other cells of the gestalt), this Honey is passed along, shared, circulated. It is rare, if not impossible, for the honey - Wisdom to be communicated directly. One Dances the Mask in such wise as to cause an opening to occur in the other's consciousness, and through this opening the energies may flow.

In dealing with uninitiates, the best Dances are paradoxes, zany humor, nightmares of the Forgotten Ones, and leading on of the consciousness to a "stopping of the world", as Don Juan puts it. These Dances can usually breach the defenses of Rational Mind and permit the other's Intuition to receive and perceive, however briefly. With Initiates, silence and simplicity are all that's required. It's wise to remain receptive oneself for the honey-Wisdom of others.

The importance of Working in the Gynander-aspect lies in the need of a species-wide, mutational leap. With each individual changed, to some degree, by the communion of the Honey of Maat, there is an increase in the Will-toward-change on a planetary level. This, in turn, increases the force exerted upon the Astral menstruum, shaping it into the desired image of Man Awakened, the gestalt.

The more individuals commonly Working toward this evolutionary end, the more clear and precise the Astral image grows. Fed by the power of the Forgotten Ones and augmented by the Hunger of the underfed segments of the contemporary population

of earth, the Astral image gathers enough force to manifest itself in the Kingdom.

The Priest(ess) of Maat, therefore, uses every opportunity to touch the springs of perception within others. Every encounter, from a nod in passing to the depths of sexual union, should be subtly employed to communicate the Wisdom of change and becoming.

In most instances, a secret planting of the seeds of change is all that can be accomplished, at least to conscious appearance. There are too many people and not enough time to concentrate on intensive instruction. With the possible individual who is ready to become a full Worker of evolution, one might recommend a course of study and discuss pertinent questions.

In the sphere of the Gynander, however, it is prudent to beware of the dilettante or vampire--and waste no time with these types. Heed the Wisdom so painfully wrought from experience. It's the wise Bee that sups of its own Honey.



# BEAUTY

In the Maatian system, Tiphereth is not the Sphere for meeting one's Angel; this Operation should have occurred before Work with the Maat Current is begun. Rather, it is the Dance of the Warrior, realizing and manifesting the essence of Horus on the Outer, and the Black Flame on the Inner. The proper Work of this Sephora is a meditative and constructive Magickal Retirement, followed by the establishment of a power vortex in the Magickian's home geographical region.

A Magickal Retirement rarely can be accomplished on the physical plane; the pace of events requires the presence and the attention of the Magickian. It is possible to simplify one's activities, to some degree, and this would be the first step in the process. Make some time in which to be alone and undistracted.

Establish a definite period of time for solitude on a daily basis and adhere to it. Banish the ghosts of the Masks that have accumulated during the day, then gradually withdraw from Existence into Being. Dancing the Mask can be a dangerous process if one doesn't periodically return to non-existence, or the state of pure Being. Increasing skill at fashioning the artificial Egos renders them increasingly more credible, even to themselves.

Once the Masking has advanced beyond the awk -



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ward prototype attempts, the Masks acquire an auto-sentience and limited viewpoint of their own. The most difficult Mask of all is the everyday Mask of Tiphereth, even under the aegis of Horus, or the Warrior. This particular Sphere requires the dismantling of the "natural" Ego and the creation of a new one. One uses most of the natural components, eliminating the counter-productive and adding necessary new elements.

The daily Mask is never a finished product, of course; the flow of changes requires frequent revision and adaptations to suit current conditions. As a matter of fine-tuning to the subtleties of environmental flow, this Mask should possess a degree of self-adjustment capability. For more radical adjustments, one should retire to Being to assure a viewpoint of Tao, and then proceed with the remodeling.

The other Masks of the Dance are relatively easy to fashion and animate, being tailored to a given Sephora or Path. The daily Ego-Mask requires much more attention, if for no other reason than it reflects the entire Microcosmic Tree. It were well to effect a competent transformation initially, so that subsequent adjustments will not require undue time and effort.

In asana, confirm the location of the Observer, or Hadit-point, within the Ajna, or pineal body. Then project the Observer beyond the bodies so that it is self-contained. Turn its observational faculties Inward, creating a hollow sphere. From this center of Nothing originates the flow of undifferentiated energy from which all may be fashioned.

The englobing Observer (now functioning as Nuit in relationship to the flow) beholds the essence of Will. The very act of perception creates Form within the hollow sphere, Form which echoes the essence of Will and which surrounds the Force of the flow.

The Observer then returns to the mode of Hadit, removing itself from the surface of the Form/Force, and positioning itself within the Flow, ready to be



borne along in the immanent motion. Upon this release, the energy begins to expand, shaping itself to the Form of the Will. It proceeds "down the Tree" toward manifestation, until it encounters the "natural" Ego reflected in Tiphereth.

At this point the Observer acts from Chesed; it determines the distortion of the Ego from the Form of Will, and judges the best means of reshaping the Mask so that Will may be Danced. The most accurate indicators of needed change are "disastrous" events on the Outer and unusual amounts of pain, anger, indignation or misery experienced internally. This may seem obvious and elementary, but the human tendency to seek the source of unhappiness "outside" the self is ancient and strong, and often delays effective action.

Using pain as an ally, the errors in any Mask can be detected and corrected as soon as they manifest, or even before manifestation occurs. Any malfunctioning of the daily Ego - Mask will impede the doing of Will.

For the initial Mask-crafting, as well as for subsequent adjustments, the following sequence of procedure should prove an adequate guide for Consciousness.

State the Will in as simple and clear terms as possible. Assess the personality and character to see how the present way of acting and responding assists the doing of Will, perhaps listing the "pros and cons". Review the astrological factors, together with inherited traits, value systems, education, religiophilosophical training, and consciously-acquired abilities and ideals. Check on the actual performance thus far manifesting in the present incarnation: are you doing your Will? What prevents its full achievement?

It's helpful to remember that your Ego is an illusion, an aggregate of factors assembled by your True Self to function as a vehicle for the fulfillment of your incarnational purposes. It can be assumed that your Ego lacks its necessary efficiency because of an awkward arrangement of its factors.

The patterns of a "natural" Ego are set, at least in part, by Karmic history, misinformation, and youthful ignorance. Upon discovering one's Will, the imperfections of Ego reveal themselves to a discerning Eye, and the new daily Mask can be crafted from the components that remain after the necessary Ego-death.

Grafting the Mask of the Warrior is indeed a spiritual re-birth; the major difference between a Mask-Dancer and the "reborn" of other systems lies in the Willed formation of a Magickal Child, one's own daily Mask. One is Father and Mother to oneself, fashioning the seed in Wisdom, and nurturing the newborn Mask in Understanding. Magickians Working with the Double Current assume full responsibility for their "child-selves", their Willed Masks. To entrust one's re-Formation to another entity, no matter how sublime a Saviour, is not only ethically abhorrent, but constitutes an extreme of spiritual laziness.

The Willed Mask is still an illusion; it's more artistic and efficient than the "natural" in dealing with other illusions, but it achieves no more "reality" by having been aligned to Will than any Ego can possess. The trick of Dancing the Mask lies in achieving a fine balance between belief and awareness. There must be enough belief that the Mask is self to Dance it convincingly, and a constant awareness that the Mask is not Self, but an illusory instrument for changing an illusory Universe.

Once the destruction / rebirth process has well begun on the Inner, and the "natural" Ego is being transmuted into the Mask of the Warrior, one may turn attention to improving the efficiency of the "extended Self", or Willed control of the Outer environment.

Imagine, if you will, a field of force surrounding the planet Earth, similar in its way to the electromagnetic field detectable by the magnetic compass. This field of force may be considered the "astral body" of the Earth's instrumentally-detectable field, moving along lines of flow parallel to the lines of

force in the "physical" field. This "astral" field bears the Magickal Current, whose "frequency" depends upon the Aeon under consideration.

Whenever events of Change occur in sufficient magnitude, they use and contribute to the Magickal Current then in effect. This employment of the Current creates an eddy in the flow of the astral field, in the form of a vortex or whirlpool. The pattern of this vortex leaves an impression in the physio-astral environment, creating power places, holy grounds, sacred lands.

Some geographical locations on the planet have witnessed such great events of Change that they form the major foci of the astral field. These are known as World-Navels, or Planetary Chakras. Lesser events create lesser vortices; nevertheless, these secondary locations are recognized as power places. There are many unknown power places of a tertiary nature.

These tertiary places may be divided Aeonically. From the prehistoric Nameless Aeons, there still remain the vortices created and maintained by geologic or climatic activity, or else fashioned by ancient and vanished races. These have been maintained by the elementals of the location, and can be joined to the frequency of the Aeon of Horus with little trouble.

These prehistoric vortices remained attuned to the frequencies of their generation, and were employed during the Aeon of Isis by superimposing the particular frequencies of that Aeon. These would be places like Stonehenge, large caverns sacred to Gē, oceans and forest groves. The wise priestess or priest took full advantage of natural astral resources in choosing a temple site.

The vortices begun in the Aeon of Isis concentrate in the earliest cities, temples, burial-sites, anonymous groves and cross-roads. These places can be adapted for present purposes by transmuting their frequencies into those of the present Aeon, but the rewards for such efforts provide but a minimal return in terms of effectiveness of the resulting



vortex.

Osirian power places, such as cathedrals, battlefields and prisons, are ill-suited to the Thelemic Magickian. They carry the forces of restriction, oppression and dependency. One can render a positive benefit to the planet, however, by invoking the forces of Shaitan, as the form of the Tarot Trump of the Tower, whenever one encounters such places. This will be useful to neutralize the impress of the Osirian frequencies in the particular locale, and permit the power place to heal itself by reverting to its natural, geological frequencies.

One may begin the creation of a power vortex with the frequencies of the Aeon of Horus simply by establishing an active Temple in the desired location. Frequent use of the Temple in rites employing the 93 Current will magnetize the molecular structure of the environment in the patterns most conducive to the nature of the Current's flow. The strength of the vortex depends upon the clarity of the impress, which in turn depends on the amount of "voltage and amperage" the Magickian can control.

By joining the Maat Current and the 93 into the Double Current, however, one can create a vortex with an "extended lease", as it were. This not only ensures the duration of the vortex well into the Aeon of Maat, but also adds the increased intensity of supplemental power from the future. The vortices created now by the Double Current will be/are being used and maintained by the Maatian priesthoods "downwhen" in the Time Stream. These even include the power places on present coastlines that will be submerged in the Aeon of Maat by Seismic activity and other geological forces.

The advantages to the contemporary Thelemic Magickian in establishing such a Double Current vortex lies in the time-negation effect peculiar to the vortex itself. A gyroscope counters gravitation and random external forces by its internal rotation. Likewise, a Magickal vortex counters the entropy of the Time Stream by its internal spiraling.

By using the Maat Current in conjunction with the

93, the Temple within such a vortex merges, in a way, with the Temple in the Aeon of Maat; the Workings conducted on either end are performed in a truly timeless locale, and are celebrated rites. The forces of Change thus generated by all who use the vortex are not cumulative, as in the "normal" power places, but simultaneous and immediate for all participants, regardless of their native Aeon, century or year. The increase of Magickal force is exponential according to the number of Magickians using that force.

Since time is negated within a Double Current vortex, all who have achieved "Temple rights" to it are aware of the nature of the Workings conducted therein. The forces of Change are morally neutral, of course; however, it is well to remember that Consciousness is evolutionary by nature, and instantly detects any attempt to impede or divert evolution. This is especially true in a situation of multiple employment of a power vortex in which all Workings are occurring simultaneously. Anyone attempting to use a Double Current vortex for Black ends is quickly attended to and neutralized by the other participants.

There is no particular procedure for using a vortex once it's established, other than performing a ritual within its precincts. This is best done at one's own Altar, which forms the center of the vortex. More than one Magickian can work within a vortex along space coordinates, of course. The spatial dimensions of a vortex are quite flexible. The vortex may be expanded or contracted by the Magickian to suit various purposes. Normally it conforms to its geological region, but can, on occasion, be planet-encircling. There is no clash of vortices at overlapping boundaries, because each vortex operates at its own particular frequency. One employs it by attunement, much as one selects a radio station or a television channel from among a myriad of broadcasting frequencies. Therefore, there may be a number of transceivers (Magickians) operating in an area without interference, each

functioning on his or her unique frequency, yet able to tune in on all available wavelengths.

### VORTEX RITUAL

On the floor of the Temple, with space sufficient for movement between it and the Altar, place a round iron container. (The old-fashioned cast iron "Dutch Oven", sans lid, is excellent.)

Within this small "cauldron" is placed the Pantacle; if possible, the Chalice is placed atop the Pantacle, or North of it if need be. Within the Chalice, place a plain gold ring.

The Altar should hold the candle(s) and incense-- gold candles and any "solar" incense. There should be wine and a Cake of Light, and a medium-to-large feather upon a copy of Liber AL vel legis. Sword and Wand are also on the Altar.

Bathe as ablution before the rite. The Magickian may Work robed or nude; in either case, as much copper jewelry as possible should be worn.

In the Sign of the Enterer, approach the Altar from the South. Light the candles and incense with the words:

"To the Light of the Children."

Place the right hand on Liber AL, holding the feather vertical, with the end of the quill resting on the book.

"Do what thou wilt shall be the whole of the Law.

"It is my Will to establish a Magickal vortex of power, spanning the Aeons of Heru and Maat.

"To this end, I Call my children, my brothers and sisters of the Aeon of Maat to my assistance. I ask their use of the vortex in their native time; in aid of guiding them, I hereby consecrate this place under the sign and the seal of the Feather."

Lean forward and pronounce the following Words in such wise as to vibrate the feather while it rests on the book.

"ABRAHADABRA

"IPSOS

"QANESHANTATOR"



Place the wine near the cauldron, and the Cake of Light within, resting on the Pantacle. Stand to the South of the cauldron facing North. Grasp the Wand and the Sword together, with both hands, the Wand pointing down the blade. Touch the Eastern point of the cauldron's rim with the blade's point, saying:

"Give the force of Air, O Raphael, to the Spiral of Nuit here centered, in the Name Heru-Ra-Ha."

Turn the Wand at right angles to the blade, along the cross-guard of the hilt and pointing to your right. Touch the Southern point of the rim with the blade, saying:

"Give the force of Fire, O Michael, to the Spiral of Nuit here centered, in the Names Shaitan/Aiwass."

Turn the Wand so it's again parallel to the blade, but pointing upward along the hilt. Touch the Western point of the rim with the blade, saying:

"Give the force of Water, O Gabriel, to the Spiral of Nuit here centered, in the Names BABELON/Maat."

Turn the Wand again perpendicular to the blade and pointing to your left. Touch the Northern point of the rim with the blade, saying:

"Give the force of Earth, O Uriel, to the Spiral of Nuit here centered, in the Names Nuit/Hadit."

Remove the Chalice from the cauldron and place the Cake of Light atop the Pantacle. Place the Sword across the top of the cauldron, blade pointing North. Pour wine into the Chalice, and with the Wand in either hand, proceed with VIII<sup>o</sup>. The Elixir may be transferred from Wand to Chalice or from Chalice to Wand in the process of commingling it with the wine. Replace the Chalice in the cauldron and again take up the Sword in the right hand.

Dip the blade point in the Chalice to wet it, then trace the circumference of the cauldron's rim, deosil for the northern hemisphere of the planet, and widdershins for the southern hemisphere. Gradually increase the perimeter of scribing with the Swordpoint, all the while lifting the blade until you are whirling it overhead, chanting at an intensifying pace:

"ROTA, AROT, TARO, OTAR, RATO, ORAT,  
TORA, ATOR."

At the apex of intensity, the Sword will be held fully extended vertically above the head, pointing upward and vibrating.

At this point the Magickian may experience a perception of power and "otherness" coursing down the Sword and through his/her being. This confirms the vortex's being employed in the future. (There's no need of concern if this isn't felt immediately, however, as it may require further experience with the vortex for the characteristic sensations to be identified.)

Place the Wand and Sword on the Altar, then with the fingers of the right hand, trace an outline of wine about the cauldron on the Temple floor. Move the cauldron away, place the Cake of Light in the center of the wine-circle, and let fall a few drops of the wine from the Chalice onto the Cake of Light. Take it up and eat it, consuming the wine also, -- to Nuit. Remove the ring from the Chalice and place it on a finger. (Wearing the ring provides a direct link to the vortex when Working away from the Temple.)

Return the Pantacle and Chalice to the Altar, saying:

"So it has been established, for the end of Going and growth.

"So mote it be.

"Love is the law, love under will."

Extinguish the flames and depart.

---

#### Le Morte

Wind born carrion stench touches.

Leaves in silent awakening.

I will be in all of you.

Up Now! Hawks Head.

Beat black wings above sharp talon foot.

I Hunger. I come.

-S. M. Ch. H. 353

# ❧ AFTWORD ❧



It's been about eight years since *Liber Pennae Praenumbra* was written; the present commentary is considerably more recent, but it was written in the same metaphorical context as its subject. The passage of time hasn't rendered *Liber P.P.* false or obsolete in and of itself, but it has afforded growth in the perspective of which it is the seed.

Magick is a peculiar human endeavor. It's a philosophy, a lifestyle, a hobby, an obsession, a subculture, a point of view, a way of looking at oneself and the universe that demands growth and change. There are as many methodologies in practice as there are Magickians, all of which, in the English-speaking "Western World" at least, have been influenced by the unique genius of Aleister Crowley.

The Maat material is rooted in the work of Aleister Crowley--the very name "Maat" comes from his system as representative of the final Hé of Tetragrammaton, the Daughter, the stage of evolution designated for manifestation or "earthing". The Egyptians held Maat as Truth, the highest good. She is not so much a personality as an abstract principle of ethics and behavior, an essential honesty in living.

These past eight years have seen the growth toward this abstraction accompanied by an increasing awareness of the need for profound change in the individual and in humanity at large. There is further material in preparation detailing means whereby the whole of human society can be restructured, means which can assist the transition from our present inadequate and artificial institutions to a way of living that originates organically in the nature of our humanity.

Such has been the course of this development that it is of necessity addressed to the Magickians of the world, both the formal and informal.

The formal Magickians are those of us who have undertaken a number of practices to the end of self-knowledge and/or "spiritual attainment", usually in an environment hostile, or at best indifferent, to our endeavor. We read a lot on the topic of Magick and related subjects, correspond with others of like interest, or, should we be fortunate to live near other Magickians and friends, spend long hours in discussion or argument, group rituals and adventures, etc. Many of us print magazines and newsletters for circulation among the worldwide "occult" community. There's a connection among Magickians, witches, druids, and other



practitioners of non-JudeoChristian rites; some individuals have multiple membership in a coven, a Magickal order and other groups. The commonality of interest lies in the failure of the "Established" religions, governments and economies to provide a way of life satisfactory to the needs of the human body, mind and soul.

The informal Magickians share in this dissatisfaction, and have gravitated into associations that would, in all probability, reject the appellation "Magick". Who are they?

They include: Science fiction writers and fans (who also have a thriving underground publishing network); political activists of various stripe who are still trying to effect a "revolution" to outmoded and failed systems; gamespeople of the Dungeons and Dragons type; the Society for Creative Anachronism; Erisians, Libertarians, former Flower Children; avant-garde artists of all media; scientists whose entireties are open to the impact of their discoveries--almost any human being of clear intelligence and creativity who sees beyond the dream of personal financial and reputational success.

It is to both types of Magickian that the Maat material must address itself, in order that the intended changes in contemporary human life occur before we destroy ourselves.

Formal Magickians are invited to examine this proposal:

To effect global change, while at the same time removing from ourselves a type of invisible restriction of our own growth, we must let go of the parameters of Crowleyanity and archaism of any kind. The awesome accomplishments of "the Master" have shaped our awareness into a relatively narrow view that knows not how to think, discover or create in truly new ways. We accept his work and methodologies as our unquestioned premises, adopt his interests as our own, and spend time and energy going over old ground. So great is his light that it tends to blind.

Other archaisms that the Initiate family ought to closely examine for current usefulness include gods and goddesses, the Qaballah, the Enochian "language", the Tarot, the I Ching, various other divinatory methods, Orders, Covens and Lodges with hierarchal structures, dramatic rituals and sex magick. That which is True and universal will withstand honest scrutiny; that which human consciousness has outgrown will suggest its own successor or replacement.

The Maat material has employed terms, metaphors and concepts derived from Crowley's work. This now seems to be a bridge or transitional device that has served its purpose and presently awaits transcendence. We need to express ourselves lucidly in the common language, rather than relying on Magickal shop-talk or jargon. Not only will this help to integrate our consciousness, but it will also

provide a communications-facility with the informal Magickians among us.

The proposal to the Informal Magickian is to suspend disbelief in Magick long enough to give it a fair trial in practice. It will require some hard work, study, action, and sometimes surprising changes within the practitioner. The upcoming Maat material will endeavor to streamline the process without neglecting essentials. The existing literature abounds in metaphor unintelligible to the modern mind without the concomitant experiences and the linking of experience to reference.

These past eight years have seen a heartening response to the Maat material from various adepts around the world. They have used it successfully and creatively to produce further theory, practice, art and change, adding to the Maatian literature and opening new avenues of exploration. Unfortunately, certain opportunists have also manifested and have attempted to subvert the "Maat Current" to their own irrelevant ends.

The Maat material is open to all who would use it for its intended purpose: the development of individual consciousness and the effecting of worldwide species/societal change. It will not "prove a point" for any individual or group, nor be a grindstone for personal axes.

For anyone who attempts to use the Magick of Maat for purposes other than those stated above; who would claim it as their "own", or would use it to validate personal or group superiority, lineage, or authority, it carries an automatic curse:

BY THE SAME MOUTH THAT INVOKES MAAT UNWORTHILY, ARE THE STRICT TERMS OF SELF-BINDING DECLARED; BY THE SAME MOUTH THAT WOULD SUBVERT THE FEATHER, ARE THE FAINT SCREAMS OF DISPERSAL CRIED FORTH.

So mote it be.  
7/7/82 Maggie

As of Spring Equinox, 1982, I am no longer a member of the O. T. O. My resignation was the result of a lengthy period of contemplation, and is an ethical imperative. There are no regrets for having been a member and no regrets for resigning. All hierarchical structures are defunct, based as they are upon ideas of superiority/inferiority relationships. We are equals, freemen and freewomen. No one can initiate another; we can but work together toward a new way of life.

We are One, we are None.

Nema  
Maggie Crosby

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To effect global change, while at the same time removing from ourselves a type of invisible restriction of our own growth, we must let go of the parameters of Crowleyanity and archaism of any kind. The awesome accomplishments of "the Master" have shaped our awareness into a relatively narrow view that knows not how to think, discover or create in truly new ways. We accept his work and methodologies as our unquestioned premises, adopt his interests as our own, and spend time and energy going over old ground. So great is his light that it tends to blind.

Other archaisms that the Initiate family ought to closely examine for current usefulness include gods and goddesses, the Qaballah, the Enochian "language", the Tarot, the I Ching, various other divinatory methods, Orders, Covens and Lodges with hierarchal structures, dramatic rituals and sex magick. That which is True and universal will withstand honest scrutiny; that which human consciousness has outgrown will suggest its own successor or replacement.

The Maat material has employed terms, metaphors and concepts derived from Crowley's work. This now seems to be a bridge or transitional device that has served its purpose and presently awaits transcendence. We need to express ourselves lucidly in the common language, rather than relying on Magickal shop-talk or jargon. Not only will this help to integrate our consciousness, but it will also



provide a communications-facility with the informal Magickians among us.

The proposal to the Informal Magickian is to suspend disbelief in Magick long enough to give it a fair trial in practice. It will require some hard work, study, action, and sometimes surprising changes within the practitioner. The upcoming Maat material will endeavor to streamline the process without neglecting essentials. The existing literature abounds in metaphor unintelligible to the modern mind without the concomitant experiences and the linking of experience to reference.

These past eight years have seen a heartening response to the Maat material from various adepts around the world. They have used it successfully and creatively to produce further theory, practice, art and change, adding to the Maatian literature and opening new avenues of exploration. Unfortunately, certain opportunists have also manifested and have attempted to subvert the "Maat Current" to their own irrelevant ends.

The Maat material is open to all who would use it for its intended purpose: the development of individual consciousness and the effecting of worldwide species/societal change. It will not "prove a point" for any individual or group, nor be a grindstone for personal axes.

For anyone who attempts to use the Magick of Maat for purposes other than those stated above; who would claim it as their "own", or would use it to validate personal or group superiority, lineage, or authority, it carries an automatic curse:

BY THE SAME MOUTH THAT INVOKES MAAT UNWORTHILY, ARE THE STRICT TERMS OF SELF-BINDING DECLARED; BY THE SAME MOUTH THAT WOULD SUBVERT THE FEATHER, ARE THE FAINT SCREAMS OF DISPERSAL CRIED FORTH.

So mote it be.

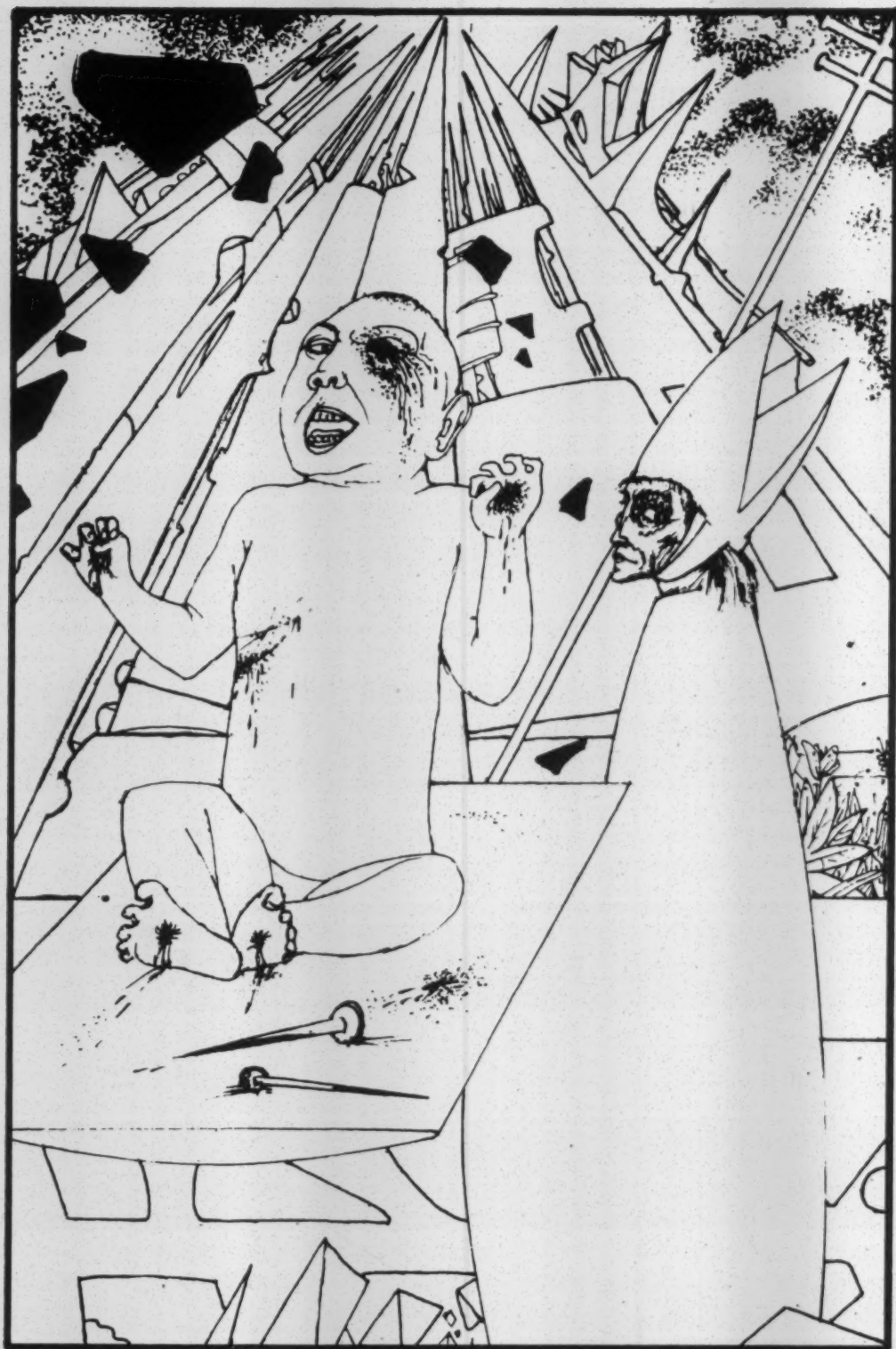
7/7/82 Maggie

As of Spring Equinox, 1982, I am no longer a member of the O. T. O. My resignation was the result of a lengthy period of contemplation, and is an ethical imperative. There are no regrets for having been a member and no regrets for resigning. All hierarchical structures are defunct, based as they are upon ideas of superiority/inferiority relationships. We are equals, freemen and freewomen. No one can initiate another; we can but work together toward a new way of life.

We are One, we are None.

Nema

Maggie Crosby



"But there are those among ye, and below ye, who would  
snare your wings and drag ye from the sky."

-Liber Penn. Prea.

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# PUBLICATIONS RECEIVED

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These are publications currently received by the Journal. They represent, in significant measure, the strength and breadth of the Hidden Community. Please inquire at stated address as to price. The inclusion of a self-addressed stamped envelope or two International Reply Coupons is always thoughtful.

- **AQUARIAN ARROW:** Periodical published by Pallas-Aquariana Ltd., BCM - OPAL, London WCIN 3XX, England. An excellent publication dealing with Magic, Paganism, and various New Age topics.
- **AQUARIAN CHANGES:** Box 25358, Colorado Springs, CO., 80936, USA. Being a periodical published by D.O.M.E., The Inner Guide Meditation Center. Contains material of interest concerning the tarot and the centers system of meditation.
- **BRITISH JOURNAL OF MA'AT:** Cosmic Publishing Company, BM Box 8640, London, WCIN 3XX, England. Being the official organ of MA'AT QABAL. Superior in form and content. Recommended to all those interested in the MA'AT Current.
- **CIRCLE OF CERRIDWEN:** Milner, B.C., Canada VOX 1TO. A periodical presenting Wiccan and Pagan material in a clear and thoughtful manner. One of the best publications covering these topics.
- **CIRCLE NETWORK NEWS:** Circle, Box 9013, Madison, WI., 53715, USA. News, views, notices, rituals, and other information pertaining to Wicca, Paganism, Shamanism, Goddess Worship, Positive Magick, and related views.
- **THE CRYSTAL WELL:** Box 234, Chula Vista, CA., 92012, USA. A journal of Neo-Romantic Paganism.
- **DRAGONSEED:** Available through Dragonstar Circle, Box 1864, Baltimore, Maryland, 21203, USA. Being the newsletter of the Ordo Wyvern (Order of the Serpent of Bliss).
- **EARTH MAGIC: A DIANIC BOOK OF SHADOWS; POSITIVE MAGIC: OCCULT SELF-HELP,** both books by Marion Weinstein, EARTH MAGIC - Earth Magic Productions, Box 1202, FDR Station, New York, NY., 10022, USA. POSITIVE MAGIC - Phoenix Publishing Co., 10202 152nd St., Surrey, B.C., V3R 6N7, Canada and published simultaneously in the USA per Box 10, Custer, WA., 98240. EARTH MAGIC is Ms. Weinstein's personal Book of Shadows. POSITIVE MAGIC is perhaps the only magical book that carries the recommendation of both Margot Adler and Dan Greenburg.
- **THE COMPLETE ENOCHIAN DICTIONARY:** A Dictionary of the Angelic Language, by Donald C. Laycock, preface by Stephen Skinner, Askin Publishers Ltd., 16 Ennismore Avenue, Chiswick, London W4 England. Distributed in the USA by Samuel Weiser Inc., Box 612, York Beach, Maine 03910. Contains an extended and informative introduction and background section. Part I Angelic-English, Part II English-Angelic, The Enochian Calls, and Bibliography.
- **THE NEW EQUINOX:** The British Journal of Magic, Kaaba Publica-



- tions, 12A Albert Road, Tamworth, Staffordshire, England. The intention of the magazine is to publish in plain language the secrets of The Rosy Cross, The Blazing Star, The Holy Grail, The Unity of the Goddess and The Horizontal and Vertical Components of Alchemy and their relationships to the English Qaballa, the central secret of magick.
- **THE FALSE TRUTH NEWSLETTER:** Box 2939, Dept. 119, Austin, TX., 78769, USA. Discordian in content. Published by Church of Our Lady of Perpetual Motion.
  - **GNOSTIC REVIEW:** 3230 North Clark Street, Chicago, ILL., 60613, USA. Being a religio-magic and astrological exposition of books, ideas and art.
  - **THE GREAT WRITE:** Inquiries to Epiphanes, Box 55129, Chicago, ILL., 60625, USA. Being an excellent news magazine of the Neo-Pagan Movement.
  - **THE HERMETIC JOURNAL:** 12 Antigua Street, Edinburgh 1, Scotland. A journal of tremendous stature and authority in the field of Alchemy.
  - **INTERNATIONAL GUIDE TO PSI PERIODICALS AND ORGANIZATIONS:** Box 1133, Magnolia Park Station, Burbank, CA., 91507, USA. A directory of magazines and newsletters covering the PSI scene.
  - **LEVEL:** Box 50164, Indianapolis, IN., 46256, USA. Non-linear post-modern newsletter. Level 1 included contents ranging from Liber L to a yellow balloon.
  - **LIBER FOLLIS:** Inquire O.T.O. SUPERVISION, Caixa Postal 14667, 22410 Rio de Janeiro, Brazil as to availability. Being an introductory volume to the Holy Knights of Harlequin.
  - **THE '83 LUNAR CALENDAR:** Luna Press, Box 511, Kenmore Station, Boston, MA., 02215, USA. Much more than a calendar. A celebration of the Celtic year in graphics, photography, poetry and prose.
  - **MAGICAL BLEND:** Box 11303, San Francisco, CA., 94101, USA. Beautifully executed New Age periodical.
  - **THE MAGICKAL LINK:** Official Monthly Bulletin of Ordo Templi Orientis, Box 2303, Berkeley, CA., 94702, USA. Features many items of interest to those practicing/studying Thelemic magick.
  - **MAGICKAL UNICORN MESSENGER:** Box 1302, Findlay, Ohio 45840, USA. Neo-Pagan and Wiccan newspaper. Contains current information on festivals and subjects relevant to the magickal community. An excellent source.
  - **MAGIC, WITCHCRAFT, AND PAGANISM IN AMERICA:** A Bibliography by J. Gordon Melton, Garland Publishing, Inc., 136 Madison Avenue, New York, NY., 10016, USA. Being an extensive survey of the literature produced by and about the American magickal community. Dr. Melton is, by far, the most knowledgeable and complete chronicler of the Hidden Community. He may be contacted at: The Institute for the Study of American Religion, Box 1311, Evanston, Illinois, 60201, USA.
  - **MANDRAGORE:** The Magazine of the Star & the Snake, Box 3504, Grand Central Station, New York, NY., 10163, USA. A Pagan-Thelemite publication emphasising the MA'AT Current.
  - **NINE APPLES; A NEOPAGAN ANTHOLOGY:** Chas. S. Clifton, editor, Artemisia Press, Box 6423, Colorado Springs, COL., 80934, USA. Being the poetry and writings of present day Pagans.
  - **OUTSIDE THE CIRCLES OF TIME:** Kenneth Grant, Frederick Muller, Ltd., London, NW2 6LE, England. This book, authored by Mr. Grant, the OHO of the OTO residing in London, is of great interest to those who follow the MA'ATIAN mythos. While parts are inaccurate in the strict historical sense, it remains a valuable source.
  - **THE PEGASUS EXPRESS:** 4701 Lyons Rd. Box #159, Pompano Beach, FLA., 33067, USA. A newsletter of Paganism and Wicca. Contains many articles that emphasize practice and the knowledge/understanding helpful in ritual. This is a publication that promotes practice.
  - **THE RITES OF SUMMER:** Two musical fantasies by Gwydion Pendder-

- wen with illustrations by Otter G'Zell, Nemeton, Box 212, Redwood Valley, CA., 95470, USA. Being two ritual dramas as performed at the Summer Solstice Festival, Coeden Brith, 1979 c.e.
- **THE RUNESTONE:** Published by Ásatrú Free Assembly, 3400 Village Avenue, Denair, CA., 95316, USA. Being a journal of the ancient, yet ever new religion known as Odinism or Ásatrú. The official journal of the Ásatrú Free Assembly.
  - **THE SEVEN WHISTLERS:** Box 234, Chula Vista, CA., 92012, USA. A Pagan periodical featuring in depth articles and art work of, at times, surprising beauty.
  - **SPACE MARKS:** 1400 Rio Grande #307, Austin, Texas, 78701, USA. Discórdian newsletter. First to be published in hot pink.
  - **STONEHENGE VIEWPOINT:** 2821 De La Vina Street, Santa Barbara, CA., 93105, USA. A periodical dedicated to the exploration of Ley Lines, Halo, and Earth Mysteries. The features and articles bring a much needed thoroughness of approach to the subject.
  - **WICCA:** The Anchiient Way, available at Librairie Metamorphosis Books, 3418 Parc Ave., Montreal, P.Q., H2X 2H5, Canada. This book acquaints the reader with the existence of a living, initiated, and Traditional Mystery Religion.
  - **THE WICCAN GUIDE TO WITCHES WAYS:** Prepared and edited by Simon and Clair Lorde, published by K. J. Forrest, Box 80, Lane Cove, NSW 2066 Australia. Packed with information for the individual with an eye on practice.
  - **WHICH WAY:** R.R. 1, Box 601-C, Pompano Bch., Fla., 33067, USA. Being a magazine presenting articles and news of interest to Wiccans. Good advice concerning survival as a member of a minority religion.
  - **THE WHITE LIGHT (periodical):** Box 93124, Pasadena, CA., 91109, USA. The following books are available from the Technology Group at the same address as 'The White Light'. Nelson and Anne White edit 'The White Light' and are the source of the following books: **WORKING HIGH MAGICK**; **THE WIZARD'S APPRENTICE**; **INDEX TO THE SPIRITS GIVEN IN "ABRAMELIN"**; **SELECTED CONJURATIONS FROM THE LEMEGETON (AND OTHER RITUALS)**. 'The White Light' is the Journal of The Temple of Truth; a hermetic magical order sponsored by The Light of Truth Church. 'Index' and 'Selected Conjurations' are books of positive value to those working Abramelin and/or the Lemegeton. 'The Wizard's Apprentice' and 'Working High Magick' are milestones in the literature of ceremonial magick. Both of these books direct and ground the reader in PRACTICE. 'Apprentice' is intended for the beginner and 'High Magick' for the more advanced student. A comment often heard in regard to these books is, "I wish I had something like this when I was starting." They contain insightful and practical advice for individuals who are PRACTICING magickians.
  - **THE WORLD POWER FOUNDATION**, edited by Harold Thomas; **THE CONSPIRACY PEDDLERS**, by Robert Eringer; **HOW TO ORGANIZE AND MANAGE YOUR OWN RELIGIOUS CULT**, by Duke McCoy: Loompanics Unlimited, Box 264, Mason, Mich., 48854, USA. Three books that tread the thin line between paranoia and rational fear.
  - **YOGA (Journal); SURE WAYS TO SELF REALIZATION (Book):** both available from the Bihar School of Yoga, Monghyr 811 201, Bihar, India. 'Yoga' is the official organ of the Bihar School of Yoga and the International Yoga Fellowship Movement. 'SELF REALIZATION' is an invaluable and important research tool for comparative religious meditative techniques.
  - **ZETETIC SCHOLAR:** Inquiries to: The Editor, Zetetic Scholar, Department of Sociology, Eastern Michigan University, Ypsilanti, MI., 48197, USA. Being an independent scientific review of claims of anomalies and the paranormal.



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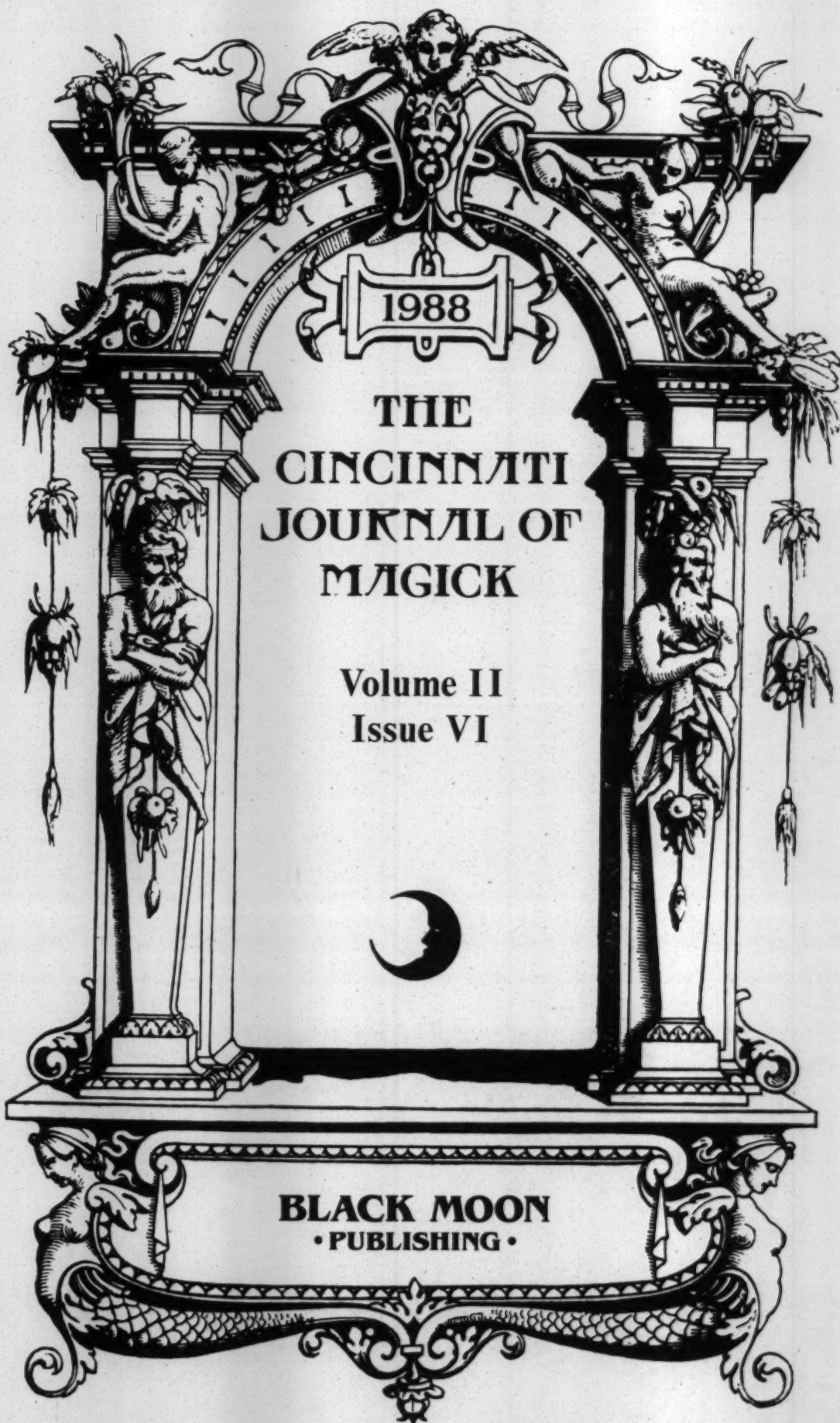
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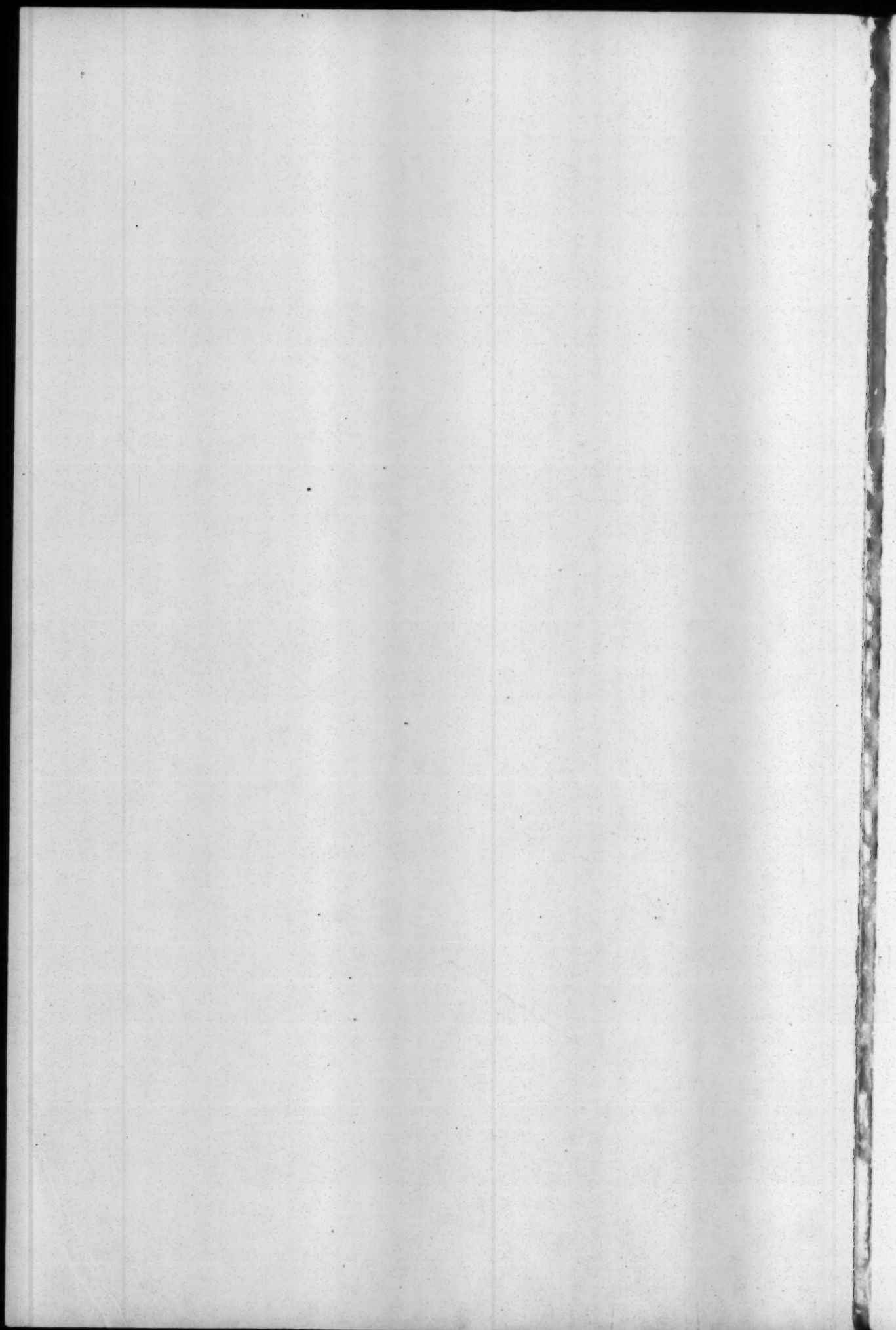














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Volume II - Issue VI



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# BLACK MOON

-The Hunting Moon of Set-

Horus and Set are twinned mysteries. Horus, as the Crowned and Conquering Child, is a mystere of the rising sun; the birth of light. Set is a mystere of the brooding darkness. The mysteries of Set lie in the realms of half seen shifting shadows.

We began our publishing effort as an act of magick; so it remains today in issuing the first number of the second volume of this Journal. In our inception, ten years past, we identified with the Crowned and Conquering Child. Experience has taught the Child that there is nought to be conquered and the only crown worth wearing is forged in loves' fierce furnace.

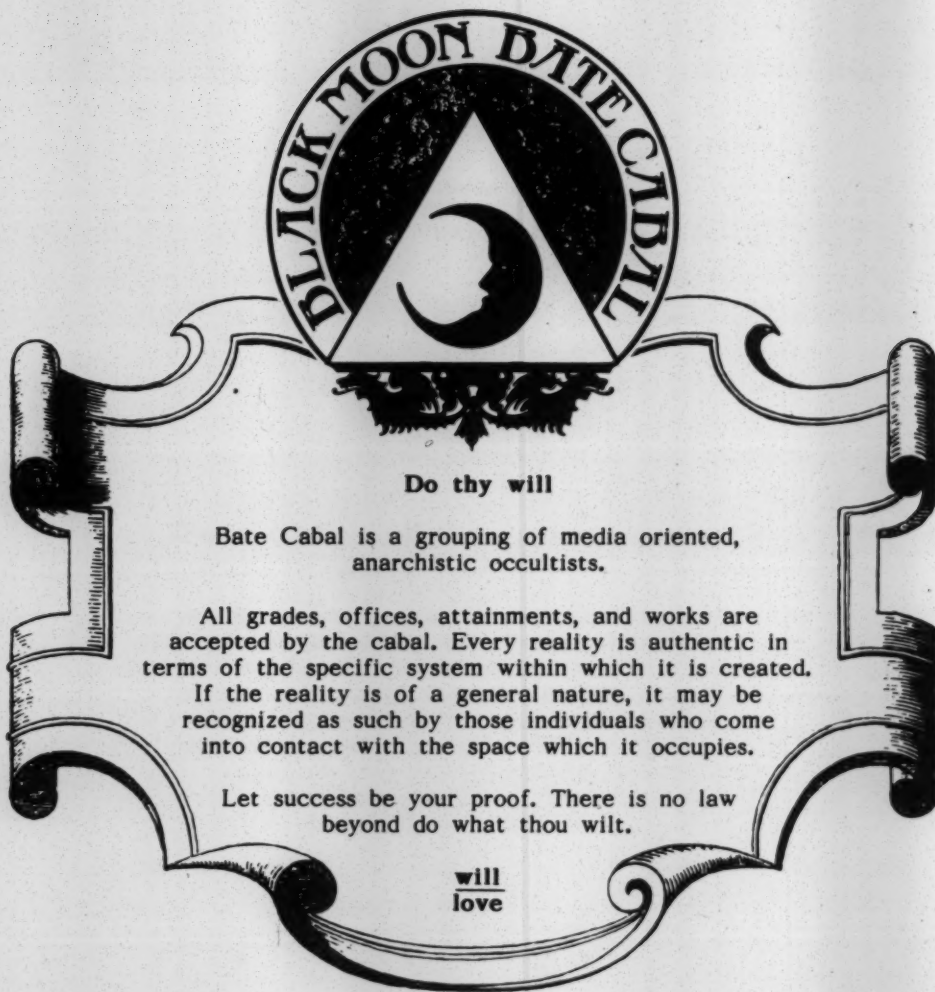
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**Staff:** Louis Martinie' 353, content; Purusas 252, archivist; Samekh 277, form.

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Bate Cabal is a grouping of media oriented,  
anarchistic occultists.

All grades, offices, attainments, and works are  
accepted by the cabal. Every reality is authentic in  
terms of the specific system within which it is created.

If the reality is of a general nature, it may be  
recognized as such by those individuals who come  
into contact with the space which it occupies.

Let success be your proof. There is no law  
beyond do what thou wilt.

will  
love





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# CURRENTS

Louis Martinie

**The Fall of Because** - There are certain superstitions which lay hold on the mind of the magician. Deeply entrenched by years of belief, they are all but inaccessible to wisdom or understanding. The word "because" signals the presence of one of these superstitions.

"Because" is derived from the Middle English "bi cause" or "by cause." In a statement, that which is described in the phrase or clause which follows "because" is, by the speakers word, held to be the cause of the action, state of being, etc. put forth in the statement. As magicians, we have experienced the power of our words. Our incantations rise and fall in direct relationship to our word's precision. In large measure, we are the words which we speak. To use language, in or out of temple, which places cause for our actions outside the realm of self is to fall prey to a superstition which devitalizes our magicks. Such combinations of words throw our power into the ever waiting jaws of the dogs of reason.

"Because" provides a way of connecting our states of being and actions to the "world." This manner of connection can be antithetical to the practice of magick. Because smears cause across the landscape of our perceptions. The "I" does not act out of choice; the "I" becomes the plaything of circumstance. Here we may have an inkling as to the underpinnings of the all too common "savior complex." If actions are determined by externals, then we may perhaps be saved (as well as damned) by a force external to us. Here an outside force compels attainment. Here the magician does not act out of freedom but out of constraint. Attainments which are given can be taken away.

If one does not act out of "because," the field of meanings which support the decisions of everyday life collapse. The magician creates/operates in a world which need not make sense. Common sense can see no further than its own reflection as in a mirror. The intellect and its machinations form but one small part of the web spun by the Mage. Hod can not contain the whole. At best, the analytical mind is capable of constructing models which crudely approximate the rich lunacy of existence. The Angel is the closest existent capable of embracing the totality of the magician's experience and being.

Without the constraint of reason, "one" disappears to be replaced by a seamless web of terrible complexity. Choice becomes possible and the only possible choice is the expression of a fierce sense of self. "I eat because I am hungry" becomes "I eat." Action without explanation stands naked to the realm of infinite possibility. Action without justification, whether offered internally to oneself or externally to others, signals a searing freedom to create realities at will...the freedom of the fool. "Because" litters the path between the pure and enlightened fool.

What of the outcome of ritual? If the magician is so inclined, how can the outcome of Workings be judged without recourse to "because" and "reason?" Here it may be well to remember that the word "success" is derived from the Latin "succedere" which means "to follow after." A so-called obsolete definition of success being "any outcome or result."

**AIDS** - Be sure. Be informed. Revolve that which is known. Acknowledge the infinity of possibilities; some more desired...some less. Do not confuse a ritual technique with the end product of ritual. Sexual currents may be utilized in more or less dangerous forms. Anal intercourse carries the highest risk of infection, solo visualization and masturbation none whatsoever. We are all in this together. Choose wisely from the space of Self. Our physical existence is necessary for the continuation of the Work. The Work is necessary for our continued existence. Act not out of fear or caution. Remember that the continuation of the Work, which is our Selves, is paramount. Choose life and desire death much.





**NIGHTSIDE SPIRIT**  
- © Purusas 252 -



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# THE BOOK OF THE ARCHER

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## I. Preparation of the Lamen or Pantacle

**Aleph** - The student shall prepare a copy of the natal astrological chart. Endeavor to make the chart as accurate as possible.

**Beth** - The student shall learn the significance of the planets, signs and houses in practical astrology. But let these meanings be taken as signposts only, not as complete and true definitions.

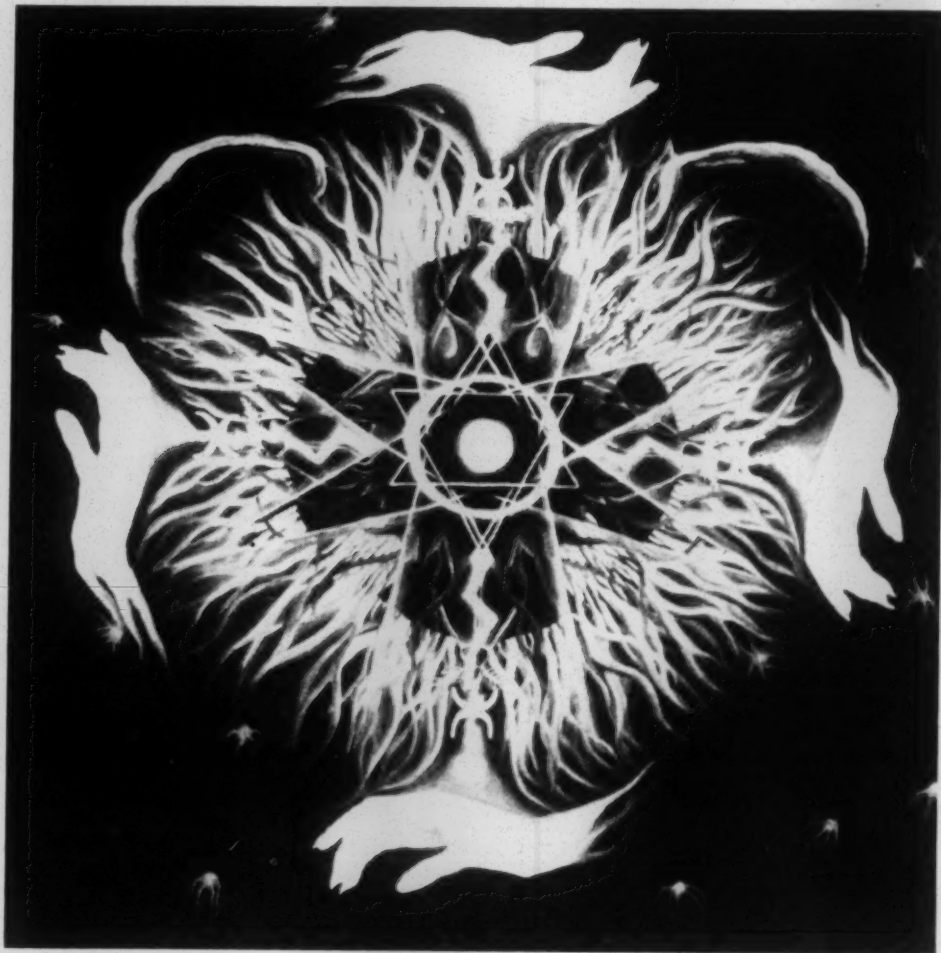
**Gimel** - Let the student memorize the positions of the significant points within the chart, such as the planets, house cusps, etc.

**Daleth** - S/he shall visualize the wheel of the zodiac as a spokeless rim, with the signs engraved thereon in the appropriate colors, each taking up exactly one-twelfth of the wheel. Practice this visualization until able to hold it in the mind's eye indefinitely.

Let the student be aware that this wheel defines the circumference of being, Nuit.

**Heh** - S/he shall visualize the house cusps as lines radiating from the center of the wheel unto it's edge, dividing the wheel into segments. Also, practice this until the visualization can be held indefinitely.

Let the student be conscious of the fact that these segments define the Field of Activity of the secret center, Hadit.



NIGHTSIDE SPIRIT  
- © Purusas 252 -





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**Vav** - S/he shall visualize the planets at their proper locations along the rim of the wheel, in their correct colors. Again, practice until the image can be held indefinitely without effort.

Let the student be conscious that the planets are the expression of powers within the field of life, the children of the union between the secret center and the circumference of existence. Ra-Hoor-Khuit.

**Zayin** - The student shall also learn the significance of the Aspects, the angular relationships between the planets. S/he shall discover all such aspects between the planets in the chart, and visualize them as lines connecting the planets. Color these lines according to personal genius.

Practice also this visualization until the image can be held without effort.

**Cheth** - Thus s/he creates the Lamen or Pantacle of personal manifest existence, and of the shell within which the spirit lives.

## **II. The Charging of the Lamen**

**Teth** - The student, according to his understanding of astrology, shall assign preliminary meanings to the elements of the Lamen. S/he shall attempt to relate every element to some aspect of his perceptions, tendencies of thought, behavior, and physical environment. Be conscious that the latter two of these are merely expressions of the former two.

Let the student understand again that the interpretation is only a working base, and will be changed as understanding grows with this practice.

**Yod** - S/he shall obtain an ephemeris of the motions of the planets for the current time. Let the student discover aspects and contacts between the locations of the planets in the sky, and the planets in

the Lamen. S/he shall hypothesize possible effects of such contacts, and shall look for such effects in hir life in the world.

**Kaph** - S/he shall also follow the reverse of this practice. S/he shall look for events within daily experience that seem to be of particular significance, or which appear to be receiving emphasis at a particular time and place. Make note of the internal sensations and feelings associated with these events, and those parts of the external event that were of significance.

Then s/he shall analyze these events, separating out of them those perceptions and feelings that seem to relate to particular planets within the Lamen. Then let the student look to an ephemeris, and find any contacts between the moving planets and those elements of the Lamen. Attempt to discern the quality of the planet in the sky, and the planet in the Lamen, from their effects in the perceived events.

**Lamed** - By the use of these two methods over time, the student sets up a continual cycling between **solve'** and **coagula**. With each cycle is the perception of the powers of the Lamen, and the powers of the moving planets, refined and clarified.

**Mem** - The student shall build up a collection of such perceptions for each of the elements of the Lamen. Let the student abstract from each collection those feelings and perceptions that s/he believes to exemplify the essential quality of the element in question, and to refine these in hir mind until s/he perceives them as a pure force.

**Nun** - S/he shall then visualize the Lamen standing before hir; separate from hir, the perceiver. Let the student call up within himself the perception of each force that s/he has refined from experience. S/he shall visualize the force as a line of light passing out of the body to its corresponding element in the Lamen.



S/he shall see the element of the Lamén glowing with the touch of the force, being charged with it as a battery is charged, holding the force for later use. Let the student also formulate the essential self as being unaffected by the force, save when s/he wills a connection between that self and the element in the Lamén.

**Samek** - S/he shall repeat this exercise whenever s/he perceives one of the forces being called into play by the events of hir daily life.

**Ayin** - S/he shall do thus with every particular of manifest life, until all the elements of the Lamén have been thus charged, and each force is automatically routed through the Lamén as s/he becomes conscious of it, and every element of being that is capable of being perceived has been connected to the Lamén.

### **III. The Release of the Arrow**

**Peh** - The magician may make diverse uses of this Lamén or Pantacle.

**Tzaddi** - Let the magician assume the god-form of Nuit. Then let her call up the image of the Lamén, formulating it as a child within her womb. Let the last drop of her earthly life be given unto this child as the mother gives life to the child through the umbilicus.

Let her expand her form to the limits of her ability, maintaining the Lamén as a star in her womb. Then shall she cause this star to grow greater within her womb. But ever shall she be conscious that the star is not herself, but her child.

Then let her see herself in the contractions of birth. Each contraction shall be more potent than the last until the child is at last ejected. Let her see the

child as being sent out with such force that it immediately recedes from view in the distance, leaving nothing of itself behind.

Then let the magician become conscious of that which remains. Thus she escapes from herself by one of the formulas of Nuit.

**Qoph** - Let the magician formulate himself as a minute point within the axle of the Lamén's wheel. He shall see the forces of the Lamén concentrated within the symbols on the rim of the wheel. Let him cause the symbols of the Lamén around him to become magnetic, drawing from him any residual forces that may be left within him after the Lamén's charging. Let every remaining particle of his being be drawn into the wheel.

As these forces are drawn out into the Lamén, let him perceive himself as becoming ever smaller. As the last of his forces are given into the Lamén, he shall be gone.

Thus he escapes from himself by the formula of Hadit.

**Resh** - In doing the exercises of points Yod and Kaph above, the magician should also have come to have some sense of the motions of the actual planets, and the quality of their influence upon the Lamén. Let the magician determine their apparent positions at the current time by reference to an ephemeris.

Let the magician also determine the heliocentric or sun-centered positions of the planets at the current time, and memorize these. Then s/he shall learn to visualize the solar system as it is now, with all the planets in their correct positions and distances about the Sun.

Now let the magician formulate himself as surrounding the rim of the Lamén, and let him feel the forces of the planets as they impinge upon the forces within the Lamén. Let him transfer consciousness

outwards into the planets, so that they seem to be the elements of a larger Lamen, within which the personal Lamen is the element ascribed to the planet Earth. Let the magician see himself as the Sun at the center of this great Lamen. If s/he practices this assiduously, and can transfer all of hir consciousness into the larger pattern of the solar system, leaving all of hir mundane being within the position of the Earth, then will the Sun speak to hir of things within His own realm of life, which is the community of the stars.

Thus s/he escapes from himself by transfer into the Macrocosm.

**Shin** - If the magician finds that certain parts of the pattern within the Lamen are troublesome to the work, or to hir life on Earth, s/he can change the manner of hir life's manifestation by using Will to change the positions of those elements within the Lamen. Let the magician do so as hir Art and Will judge the need. But let hir also be cautious, for there is not one part within the pattern of hir birth that does not in some way reflect True Will. However, it may be that the pattern of the Lamen dictates that change is part of the Will. Each case must be judged on its own merits and circumstances.

The magician will also find that many other uses for the Lamen suggest themselves, according to the nature of the patterns therein. Let hir follow these as hir Art guides hir.

#### IV. Commentary

**Tau** - This book is called "The Archer" because the essential technique is a function of the sign Sagittarius. The "arrow" referred to in the title of section III is the directed, one-pointed consciousness typical of this path. I would rather have called the



book "Samek," but that title has already been appropriated for a well-known magickal work.

The technique is much simpler in practice than it is to describe clearly. It assumes that there is a direct relation between the natal horoscope, and the actions and perceptions of the person-in-the-world. But at the start, it makes only minimal, temporary assumptions as to the nature of the connection in any particular person's life. The intent of the whole exercise is to determine the exact nature of the relationships by direct observation.

It is also assumed that the motions of the actual planets have an effect on the natal pattern when they have an aspect to the natal pattern. These aspects are called "transits." We assume that the natal planet's action is stimulated by a transit, and that the corresponding parts of our life in the world will be stimulated as well. Then we try to determine which parts of the experience relate to the natal planets, signs, and houses, and which parts are due solely to the effects of the transiting planet.

In the early stages, it is almost impossible to determine by observation alone which planets are involved. So the use of the traditional meanings of the astrological elements is permissible as a starting point. But they should not be given very much weight, since every published description of these effects is strongly influenced by their author's prejudices and perceptual limits. What seems true for one may not be true for another.

But after we have experienced several transits of a natal planet, by several different transiting planets, we can begin to perceive the nature of that planet within our own personal symbologies. At this point, the work becomes much easier, and nearly every transit adds something to our understanding.

At the same time, seemingly as a side-effect, we

find ourselves having perceptions of what the corresponding forces do in the macrocosm. Similar understandings might appear in our work with other symbol-systems, and our magickal work is stimulated as well.

Eventually, we are able to abstract from our experiences a perception of what the energy of a planet is in itself. We have refined our perception of events, and can perceive those forces operating on their own planes, as well as their manifestations in daily life.

The visualized horoscope that is the main tool of this work meets the exact magickal definition of a Lamen, which is "a sign or sigil that exactly describes the character and powers of the wearer." In "charging" this Lamen, forming a magickal link between the perceived forces of the planets and their symbolic representations, we accomplish two things:

a) We bring these powers out into the open, where they can be controlled directly by the will of the magician.

b) We train our consciousness to perceive itself as something which is separate from, albeit intimately connected with, these forces.

The first of these two points has some paradoxical effects. The action of those parts of the being that are influenced by the horoscope becomes completely predictable to the magician. Given a set of conditions, the magician can always tell exactly how s/he will react if the pattern is allowed to manifest naturally. But at the same time, the magician is more free to act as s/he chooses, because s/he understands the basis of hir manifestation. S/he becomes less subject to the pushes and pulls of hir environment, the conflicts generated by hir friction with other manifest beings.

Shortly after beginning to form the magickal links between the forces and the horoscope, the person finds

that certain transits of the planets become less powerful. Eventually, they have no effect on the magician at all. This is true for all of the planets nearer to the sun than Saturn. The magician finds himself no longer bothered by the minor shifts of mood and perception which the transits of the inner planets cause. His perception becomes more fixed, and at the same time more powerful.

The outer planets, which symbolize forces of change, continue to have an effect so long as the magician's consciousness remains in the Ruach. But the magician finds that their previous destructiveness now becomes a positive force in his continuing development. Their influence always leaves the magician on a higher level than s/he was on before their transit.

Point 'b' is a useful effect, because it prepares the consciousness for the Crossing of the Abyss. By partially separating the consciousness from its vehicles, we make it much less likely that it will attempt to hold onto those vehicles in that crossing. Since the practice unifies the Ruach by tying all of its energies into a single complex symbol, the Ruach is that much more solid a thing to push against when the time to leap into the Abyss comes.

The final practices in points **Tzaddi** to **Shin**, if done forcefully enough, could very well carry a person into the Abyss. But other results are also possible, and one can not infer that s/he has done so simply by getting a powerful result in one of these practices.

It should also be pointed out that the practitioner does not have to feel that s/he must continue using the natal pattern to describe events, if circumstances indicate that a change has taken place. An effort to change behavior or thinking by an act of Will can produce a corresponding change in the astrological pattern.



Most often this change will involve a rotation of the house cusps, so that the planets fall into different houses, but maintain their angular relationships to each other. This type of change is the most likely because the house cusps are determined by our relation to the Earth's surface. It is much simpler to change our viewpoint with respect to conditions "outside" ourselves than it is to change the internal arrangement of our powers.

So far, the author has only experimented lightly with changes in the angular relationships between the planets, and changes in a planet's position in the signs. But his work so far establishes that such changes are possible to accomplish. And the change, once made, affects his relation to the mundane world, as well as his internal perceptions.

Thus the magician could literally change his entire being at will, merely by changing the positions of the symbols in the Lamen. The possibilities of such a technique appear limitless, once skill in such changes is attained.

Another point about this practice is that it encourages working "without lust of result." Since the major stimulating influences, the planets, have their own timetables of motion and are outside the magician's control, the collection of the experiences that are the material of the work must wait upon their action. There is no way to either hurry or retard the process. The practice must keep to the planet's schedule regardless of the wishes of the magician.

The practice will have many other side effects. The exact nature of these effects will depend on the particular person doing the work. But it can be generally said that the work will reveal to the person the powers of his planets within the world of the spirit, the ways and techniques by which those powers can be put to magickal use.

Some more practical points:

Under **no** circumstances should a physical rendering of the chart be substituted for the visualized version. Since the magician is routing all the powers of his manifest being through these symbols, such a physical rendering would be an ideal target for an enemy looking for a magickal link along which to attack. The visualized chart, on the other hand, is always within the limits of the person's extended aura (except in the last three practices), and is therefore within a natural "defensive perimeter." It requires no special efforts of protection.

The aspects mentioned in point Zayin should include all the divisions of the circle by the numbers from one to twelve, and not just the "traditional" aspects used by most astrologers. My practical experience has been that the non-traditional aspects, dividing the circle by 5, 7, 9, 10, and 11, frequently have a stronger effect than the traditional ones. This is particularly true of the quintiles (division by five), and the noviles (division by nine).

In using the astrological aspects, we run into the problem of "orbs." In practice, no two planets are ever exactly in the angular relationship of a particular aspect at the time of birth. Therefore we have to allow a bit of windage, and say that the aspects still operate when the planets are some little distance from an exact aspect. This maximum distance from exactness is the orb of the aspect.

How much distance should be allowed is a matter of controversy. As a starting point, I would suggest that the student assign a reasonable orb, about ten degrees, to the conjunction, and the orb of the other aspects should get progressively smaller as the number by which the circle is divided gets larger. The smallest aspects, based on division by twelve, should have an orb of 1 to 1.5 degrees. But some experience

with this practice will enable the magician to determine how much orb to allow in their own case.

The orb for aspects between natal planets and transiting planets should always be exactly one degree, regardless of the planets or type of aspect involved. This value is based on the experience of many astrologers, and is as close to being fully established as anything ever is in astrology. It should also be noted that a transit reaches its most intense level of effect just **before** the aspect becomes exact, rather than when it is exact. The effect diminishes rapidly from that point on. The most potent point seems to be about 2 to 4 minutes of arc short of exact aspect.

It should also be pointed out that only transits where the planet in the sky is moving **towards** an exact aspect should be considered. When the planet is moving away from an exact aspect, there is no noticeable effect.

As always, I welcome comments and questions. I may be reached in care of Black Moon Publishing.

- Benjamin Rowe -



True magik

old bill

he wear

pink shoes

he say

Buddha whisper

in my ear

he say

sometimes listen

sometimes dance

-Wm. Jones





# INBETWEEN



In the sunbeat  
I travel  
Over Nuit  
I fly  
In silence  
I follow  
The star of the east  
I wear a crown  
Double-feather  
Ureus-Vulture  
Dark and Light  
Are my twin serpents  
Abraxas  
Is my cry  
I rise against the emerald sky  
ATON  
Ram-headed am I  
HORUS  
An emerald eye  
KHONSU  
Lunar dark tide  
ISIS  
Unearthly stellar bride  
All these am I  
All I am not  
I am that  
Which is inbetween  
In the silence may I grow  
In the dark let all be seen.

AIO-N/131



THE DREAMING OF ISHTARE

- © Kevin Mathé -




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# TOWARDS AN ALIEN UNDERSTANDING

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- SELF INITIATION THROUGH SIGILS -



(An extract from the teachings of Shugal-Anpiatu-Nu (1) as recorded by his scribe Frater Custor 375, V<sup>O</sup> O.T.O.)

"The named was the mother of the myriad creatures. Hence always rid yourself of desires in order to observe its secrets; but always allow yourself desires in order to observe its manifestations." -Tao Te Ching

What follows here is essentially a description of a magickal technique; something in which each age seems to breed an unending stock. You will find that very little effort is made to enunciate a moral philosophy within which it is integrated. This is for the true student to discover alone. For indeed Magick is neither moral nor immoral - if divorced from intention. But enough of this, you must decide for yourself. I can only say that you must "Do as thou Wilt." "Love is the Law, Love under Will" as an inescapable factor in any magickal formula will become apparent in the ensuing discussion on sigilisation.

The concept of "Love under Will" applied to the method of sigilisation as outlined by Austin Spare indicates rigidly numerical or geometrical forces in interplay with the dynamic free line which expresses



them. We concur with this fight between form and force. It runs through all the arts from the music score and improvisation in jazz to fingerpainting children versus Flemish exactitude. So as we embark upon the description of a solitary technique which is powerful to change the lives of those who would attempt it, bear such notions in mind as "music is the Law, music under mathematics, Love is the Law, Love under Will."

Using the word "sigil" in contradistinction to similar sounding but totally different terms such as symbol or talisman, we mean the following:

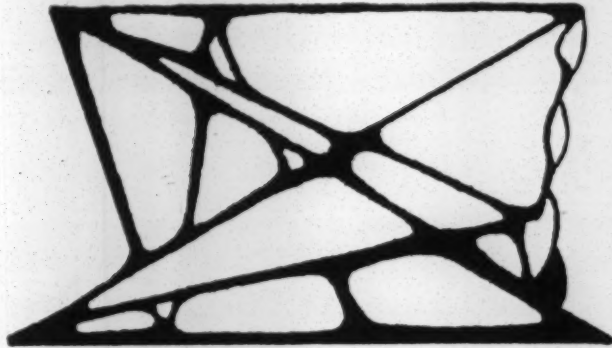
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A SIGIL IS THAT DIAGRAMMATIC REPRESENTATION  
OF A WILLED EMOTIONAL STATE WHICH IS  
ABSORBED INTO THE DEPTHS OF ONES' BEING  
WITH THE DELIBERATE INTENTION OF ALTERING  
THE STATE OF THAT BEING.

---

This obtains whether a change in the external circumstances of that being is sought or the beings very composition. Usually one is concomitant upon the other. What must be borne in mind throughout this instruction is that here we are solely concerned with self initiation through sigils. That is, a way of single cultivation. Of the way of dual cultivation through sigils, we do not speak. Enough to know that such a way exists and is not to be confused or abstracted from that laid out herein. At the risk of sounding trite; terror, isolation and eventual confinement in the bowels of the demon await those who misunderstand the runes. Speaking of demons, those with nagging intellectual shoggoths to buy time from, will find the roots of all sigil systems through reading Spare's, **Images and Oracles** and a symptomatic study of Casteneda. The second point to make is that any system is likely to be highly personalized and so do

not hide your own truth by copying or imitating what you read. Work on it and make it your own--customize it! To be sure, start with the technique, but develop it, nurture it as your own child and it shall bring you the trials of parenthood and, of course, the joys.



SIGILS ARE BINDING UPON ONESELF  
AND UPON OTHERS SO BEWARE OF THIS!

The dangers stemming from the conscious attempt to change non-perceptible structures within the soul ought to be self evident. If not, stop reading this until they are. Should you not understand this basic caution and proceed with the method and yet survive, let us know.

Remember that sigils are essentially living creatures or entities with great power to attack, consolidate or destroy states of being. They are, in effect, dynamic organisms feeding off and depending upon thoughts. These complexes of experience are the raw nerve endings of sentient awareness and stand in relation to thought as humans to water. Thoughts themselves are, in effect, independent creatures of varying lifespans (depending, of course, upon what we feed **them**). So you see the use of sigils can do untold damage in the psychospiritual food chain, or the reverse if used correctly. Alternatively it could be

said that what we call feelings are simply receptiveness to the flow of sigils through the whirlpools of our own timestreams. However, the main point to remember is that sigils are living things, ie., they grow and develop according to the rules of their own being after conception.

The way of sigilisation begins with the work of such adepts as Spare (as noted) and Beardsley and perhaps surprisingly Kipling (such as the illustrations to the childrens' stories). It consists of the expression of the subconscious in response to conscious desire. The sigil must encapsulate this desire so to speak, or to be completely accurate, liberate it to consciousness, bridging the break between the two worlds. The dynamic, wild line speeding across the virgin plane like an eagle soaring in the heights. Twisting, turning this way and that - free. The racing expression of that which releases it. No matter that what is left behind for poor struggling consciousness to pick up seems nonsense. Imagine the howling freedom bursting from your lungs as you scream your angels' name, there is the freedom! The expression once made becomes a cold inert aftermath. This is why conscious direction of a sigil's form is a travesty of the desire end, the lust of result that denies all. We must learn to proceed from the obvious desired change to the subtle shifting of gears in the soul that creates the freedom to achieve.

How is this to be? Spare's automatic forgetfulness has half the answer. The other half is how we may attain this end. To begin then, it is a matter of progressively letting go of conscious control of the affair. Something which reverses a cultural imperative, "Don't lose control! Control yourself! - Stop daydreaming!" and so on. We were fed this lie at an early age in order to make us acceptably powerless to define our own lives. No more! We must progressively let go of



conscious control of our desires if we are to sigilise effectively. To do this we must first of all generate an alphabet of desire.

Very basically, this is a series of pictures or hieroglyphs which we feel describe a given idea, thought complex, emotion or desire. Obviously it is difficult to create such a thing in a moment because the sum total of the letters of our alphabet of desire would represent the sum total of the elements of our astral being and thus, indirectly, ourselves. Therefore, the discovery of this alphabet in a sense is the magickal work of rediscovering ourselves. Then and only then does our magickal strength lie in our silent articulation. However, let's not get too deep too soon.

The thing to do is to carry a small notepad and pen around and get back into the habit of idly "doodling," dally around with the pen on paper when in various moods and try to decide, very approximately, which bit of scribble corresponds with which general mood. Above all, don't be dogmatic about what **ought** to represent what. The prime directive is to **feel** for correspondences and then you're on your way. Don't spend any time forcing the issue no matter how stupid the drawings look from an aesthetic point of view, again, go by feeling.

Also think about words and letters, what they represent to you, what you are trying to express when you use them. Doodle with these as you did with emotions, learn from them and elaborate on them only when the feeling takes you. To begin with, avoid any recognisable styles you feel uncomfortable with and extend this to any style which seems stilted or forced (that is, frustrated). Collect them together in a manual but avoid too many notes of appraisal or intellectual considerations. You should know your way around your developing alphabet of desire by feeling; you should recognise individual expressions of it by the

way they make you feel. If they don't make you feel, then seek out further expressions. Above all, do not label these drawings; to do this is to use surrogate letters like a code which is something altogether different and would defeat the point of the exercise. When you tire of the effort, leave it.

Later on, when the urge to carry on returns, take one of these drawings out of your collection. Simply jumble them all up and feel for the one you'd like to work with. This is the second stage of your quest for sigils that will be of use to you. Take the drawing that you have chosen and put it face downwards on the surface you're using. Next to it place a blank sheet and a pen. Feel how you feel, so to speak, and decide the feeling that you are is presently going to emerge as a sigil. Feelings are starting points for sigils, and vice versa, so go to it! Turn over the drawing. The first part of it that your eye sees, draw a circle around it. Next, transfer this to the blank sheet and throw the other away, burn it to ashes and then it is best to wash the ashes away. Return to the transferred item and feel for it as you explore the feeling with the pen. Elaborate upon it as you will, maybe a completely different design will suggest itself; all the better! Seize upon it and work with it until you feel satisfied with it as the sigil which expresses how you are at that time. The point is that you should keep repeating the process of "turning over the drawing," taking the first bit spied upon until you feel satisfied that, at least for the time being, you have the most expressive sigil possible. The most expressive sigil of feeling is the most powerful. You are learning to talk to your Holy Guardian Angel.

So, this chance intersection of lines and loops is the letter of desire. Take it and repeat the process as many times as you like. Aim at a comprehensive garden of letters of desire and call it your alphabet if

you like. True, it could take years, but isn't timing and understanding of growth the secret to good gardening? Eden eagerly awaits the keen gardener, who with it's offspring will live in symbiotic harmony - a true yoga.

Avoid questing after letters. It is expression that is the rule and the rule of expression is being open to feeling. Expression/articulation then comes most naturally. So collect your alphabet of desire as it unfolds and you are ready to proceed to the third stage.

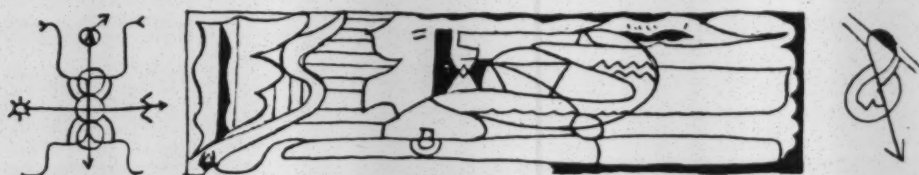
This is the actual use of the alphabet in order to bring about a change in one dimension of being or another. This is quite simple. The process is to follow Spare here (see Kenneth Grant's treatment of this in the Typhonian trilogy). Make a sentence up which says what you want, ie., I INVOKE THE WITNESS. Then run all the words together and strike out letters occurring more than once, ie., ~~IINVOKETHEWITNESS~~. All this should be perfectly familiar to readers of Spare or Grant or indeed a host of other writers on works of sigils and the like. Next, settle down in an atmosphere which is conducive to the aim of the working. Ceremonial magicians will probably have the best intuitive grasp of why this should be. The aim, at any rate, should be to eliminate discordant influences and so banishing rituals are in order at the very least.

Select from your collection of desire those sigils most necessary (by feeling) to express the letters and desire arrived at above. Then run them together, doodle with them and draw them together into what could be called an ultra-sigil-feeling of the desired end. Return to the "turning the drawing over" stage and repeat and repeat until you have the sigil you need. **Remember to destroy each discarded attempt.** Do not force anything. If the feeling is not there, banish all forces, abandon the working and begin



again later. Once you have the sigil you have two choices, or rather a choice between two alternatives. First you can consecrate it there and then according to which method you normally use, or you can make it more permanent. It rather depends on your needs. For a creation of limited lifespan and influence, or a short sharp burst of intense "pushing," I usually consecrate there and then (by methods most Thelemites are aware of\*). The advantage is that such efforts are short lived and easily forgotten by the mind after the sigil is destroyed.

ONCE A SIGIL HAS BEEN CONSECRATED  
AND TOTALLY IDENTIFIED WITH IN FEELING  
IT MUST BE DESTROYED.



However, the most useful adaptation of this technique lies in preparing sigils that represent recurrent drives. That is to say that if repeated invocations are in order throughout the working, then the sigil may be inscribed on clay and protected, as one would a talisman. There are many sorts of suitable modeling clays available. Some need fire hardening and others do not. The idea is to take the dominant sigil of the working and make a ring or pendant of it for the duration of the invocation. Then it can be destroyed.

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\* Probably some awful form of sexual magick. -Ed.

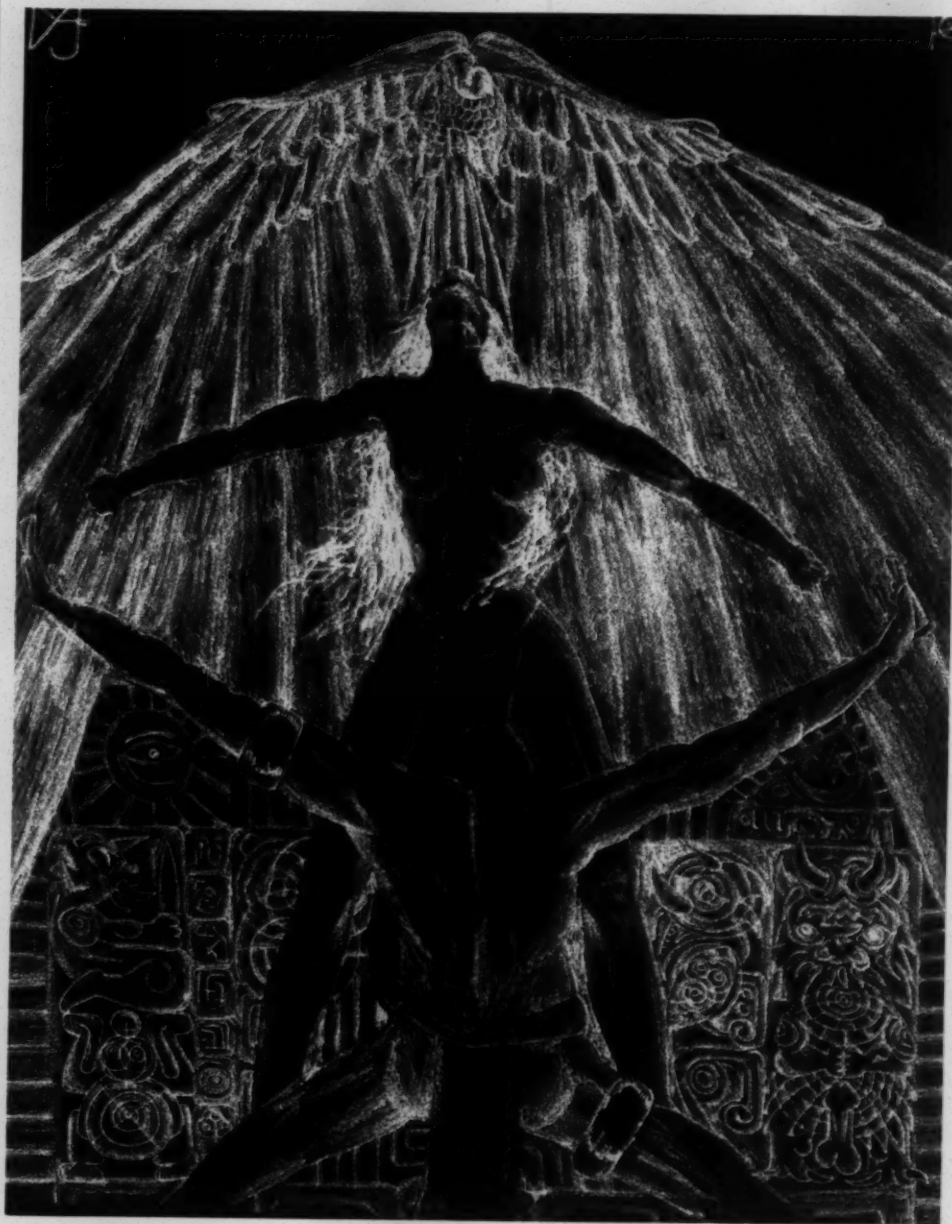
It is especially useful to store one's alphabet in this manner because desire touchstones are created which add a tactile dimension to the experience of the sigil in question. Also the technique of flashing colors can be used, adding yet another sensory dimension to the creation. If prepared correctly, these clay vessels can become the source of very great power. As all such vessels can overflow or shatter, you should be extremely careful how they are used. Now I feel that I have said enough on the matter of how to develop a system of self-initiation through the use of sigils to stimulate the creative into research along lines of their own. Of course it should be remembered that this has only been a cursory outline of the essential points; the question of consciously disregarding a sigil once created and sent forth is easily dealt with by living in harmony with one's sigil system as a whole.

A final note. Geometrical symbols may denote the type of effect sought or power invoked, but alone they can never be sigils. Before such designs will slip over the spiritual horizon to be born again in Amenti, they must be biologically acceptable. That is to say, they must "map" with one's own flesh and blood. You know your own bodies better than I so only a few suggestions here. Round off artificial curves and logical angles, seek out the curves and bubbles in the fluid of feeling. There is the beginning of an alien geometry in all this, and an understanding hinted at only in the title of this piece.

Deliberately so; first and foremost KNOW THYSELF!


Frater Custor 375 V<sup>0</sup> O.T.O.  
for Shugal-Anpiatu-Nu(1)





- © Allen Holub -







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## THE SECOND BOOK OF THE FORGOTTEN ONES

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Some years ago I received a communication from the Maatian gestalt via the mediumship of Soror Andahadna (Nema). A small part of this communication is quoted here:

There are gods that Man may know only by  
becoming them.

There is Nuit.

There is Hadit.

There is Heru-Ra-Ha.

Maat is Nuit's twin and Shadow.

If Maat be the Shadow of Nuit, who, then,  
is the shadow of Hadit?

In this essay I propose to answer this question.

By way of introduction; this essay discusses a collection of forces deemed variously the Elder Gods, the Old Ones, and the Forgotten Ones. The two former names are unfortunate as they associate these forces with the writings of H.P. Lovecraft. Though Lovecraft may or may not have been in contact with these beings, his fearful ravings are of little use to the practicing magician. As far as I can determine, the forces discussed below have no relation whatever



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with the beings contacted by Lovecraft, even though some of them bear the same names. This similarity of nomenclature may be attributed to Lovecraft having indeed reached the Portal, that is, the verge of true communication with the Dark Forces. However, instead of communicating with them, he was eaten by them. The forces Lovecraft represents in his stories are not the true **Elder Gods** at all but are the shadows of the Elder Gods distorted to the point of unrecognizability by madness. For these reasons, the forces discussed here will be called the **Forgotten Ones**, a name they choose for themselves. These are not the gods of the Lovecraft mythos.

The Forgotten Ones are the primal, atavistic forces of humankind's childhood. They are the gods of primitive humans, just one step away from the elemental forces of nature. As such, they are among the most powerful forces at the magician's disposal. Similarly, they are among the hardest to control. Most importantly, they are the aeonic complement of the forces of Maat. The magicks of Maat and the Forgotten Ones contain a seeming contradiction to the magickal formulae of the current aeon. If these magicks do not come from the present aeon then how can they be effective in this aeon? The answer to this question lies in an analysis of the magicks themselves.

The formula of the new aeon magicks is one of the fusion of opposites. These magicks work with a dialectic or synergistic combination of unlike energies to generate a force greater than either component. The greater the differences between the original forces, the greater the power of the result. The inherent danger in this system is that too much power can be generated. If the magician is not an adequate vehicle for the energies created then she will be destroyed by them. The rites of the Forgotten Ones generate considerable force. I strongly recommend that

these rituals be performed only by the experienced magician who can not only handle the power, but who can also recognize when the results of a ritual have "gone sour" and take steps to correct the situation. The Forgotten Ones are the forces of creation itself--when they are controlled. When out of control, they destroy everything with which they come into contact. Here lies the abject insanity of a magickal system gleaned from H.P. Lovecraft alone. He would open the Portal and let the Forgotten Ones do as they please. This unbridled release of energy would do nothing but destroy the world.

In fact, one can view the political situation in the world today as just such a release of uncontrolled energy. It is the task of the magician to throw a net and capture these forces, to bring them under the control of the magickal will, and to use them for the creation of a new world. The remainder of this essay will present the modern practicing magician with the tools needed for this capture. As long as these tools are used with care and with adequate preparation, they are among the most functional of the magician's arsenal. However, if the lower will or ego of the magician tries to use them, the magician will be destroyed.

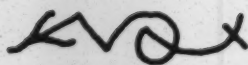
The rite of the Forgotten Ones was communicated to myself on January 7, 1976, in a document entitled "The Second Book of the Forgotten Ones." This document is actually the second chapter of the complete channeling, the first<sup>+</sup> having come through Soror Andahadna 124 some weeks previously. This second chapter contains the keys to the actual magicks while the first chapter was more a compendium of gods than a formulary. This second chapter is presented here in its entirety:

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+ Cincinnati Journal of Ceremonial Magick; volume I, #2; Black Moon Publishing.

1. pan pangenator  
 d  
 do what thou wilt  
 shall be the whole  
 of the law.'.  
 Love is the law. love  
 under will.'.  
 ipsos ignator  
 abcdefghijklmnopqrst  
 uvwxyz y y  
 w Who and & or what  
 are you? herein lieth  
 the second book of the  
 forgotten ones.'. in the  
 name of those Who come  
 before i proclaim the

2. gateway of the universe  
 open. i pass through the  
 pylons to the land of  
 nephesh arepho ignator.'.  
 i walk. blinded through  
 the shimmering ambre  
 gate till evermore shall  
 love eternity and die  
 into the crystal void  
 held therein.'. i love  
 thee.'. ychronos  
 chthonos no\*  
 yog-sut-thoth  
 ignaiye ignaiye  
 ignatur  
 ian nu





3. the portal lieth open  
& the gaping maw  
breaths forth the  
crystalline echoe that  
freezeth bodies and  
eateth soals: iannu.'.   
heare me o children  
of the hawk. i am  
the golden one & i am  
the name-less one who  
dances the dance of  
the thunder lizzard.'.   
ignaiye. i am all that  
comes before and will  
go again. i was and will  
be as is the one to come
4. yet i am not he who is  
as i am naught who ∴  
was.'. within this ridle  
lieth the key to my  
being through there  
lieth others.'. iannu  
considereth thou(gh) this  
image. The inky utter  
blackness of space. the  
infinite void sprinkled  
with the cold crystalin  
coacaine dust of the  
stars. frozen in eternity  
but moving in time.  
slow & ponderous yet  
light light with the
5. faerie delicateness of  
the gause wings of  
coloured rainbow luminous-

ity of the butterfly.  
the guilded emreld of the  
coiled splendour of the  
dragon. flowing  
through timespase  
this is both myself  
& my lover Who is  
my external form.  
the winged serpent  
rizeth! look into her  
eye.'. therein lieth the  
black sun. burning  
with such fierceness

6. you can feel the light  
burn into the marrow  
of your bones & freeze  
the red life. the iron  
giver. to a sparkleing  
white redness. flowing  
through veins of ise.  
pouring. coursing, forth  
into the star streams.  
merging with my lover.  
goddess. i love thee.'. iannu  
meditate upon this. pron-  
ounce my name and the  
formulae contained here-  
in.'. in love i will con-  
sume thy soul. take

7. my lover as thine &  
become the chrystaline  
star dust of ice.  
with this word the  
portal closeth.'. '  
iannu - hai

As is obvious on first inspection, the content of the book lies deeper than the actual words. Kabalistically, the somewhat peculiar spellings significantly affect the numeration of some passages. "Ise" for instance (chapter 6, line 7), can be interpreted both as "ice" and "Isa," a form of Isis. The lineal arrangement seems important as well. Note that "ise" is found on the seventh line of the section. For these reasons the book has been presented above in the form that it was originally communicated. Hopefully some enterprising Kabbalist will eventually make a complete study of it. This Second Book of the Forgotten Ones presents us with a ritual of seven parts corresponding to the seven chapters of the channeling. These chapters are analysed here in depth.

## **1. The Chapter of Preliminaries**

**1:1** - (This notation will be used throughout. 1:1 is chapter 1; line 1. 2:3 would be chapter 2, line 3). Begin with an invocation of Pan the creator. Note that, at the onset, the rite is proclaimed to be one of creation. Pan is invoked for various reasons. The rite is primarily sexual in nature. Similarly, the rite takes place in the Night of Pan (N.O.X.). Pan is the universe as well as the universe's creator. By invoking him, you align yourself with the universe. The rite should be performed at night, in a high place, preferably overlooking the sea. If this latter is impossible, any large body of water will do but sea water (or sea salt dissolved into distilled water) should be present. If an indoor temple must be used, a large clear glass or crystal bowl full of sea water should be placed centermost on the altar. A few drops of blood of the moon in the water is helpful. The rite should be performed "in the dark of the moon." That is, the



priestess should be menstruating. Blood is sacred not only for the primal savagery implied, but, in the case of menstrual blood, it contains an unfertilized ovum, pure life potential. Blood is also chemically similar to sea water, a link between the priestess and the sea from which all life ultimately emerged.

Although the sea is the most useful, any strong elemental force is an aid to the ritual (pounding rain, howling wind, thunder, lightning, etc.). The nature of these basic forces is akin to that of the Forgotten Ones, and can be viewed as a manifestation of them. When the elemental energies are dominant, access to the portal is easier. In the same way, drums are useful. If they are used, they should begin at the invocation of Yg-Sut-Thoth (below). The throbbing of the drums causes the fabric of space to pulse and twist. If the musician establishes a highly repetitive rhythm, and then introduces a stray beat or pattern out of synch, space can be torn and the Portal thrown open. A pause of irregular length introduced between beats can give the same effect. A good electronic-music piece for accompanying the working is "Cyborg" by Klaus Schulze (Isadora Records: ISA 9005/6) which is now available as a CD so you can get an hour of uninterrupted music.

**1:2 to 1:7** - The formulae of the new aeon are invoked, followed by invocations of Maat (ipsos) and the Forgotten Ones (ignator). This fourfold invocation is the key to working with the Forgotten Ones safely and should never be omitted from a rite to them. The priest and priestess should first invoke Hadit and Nuit respectively and then the God and the Goddess should invoke the Forgotten Ones and Maat respectively. Nuit and Hadit are well able to control the Forgotten Ones; the egos of the priest and priestess are not. There are two basic principles at work here. First that of the magickal buffer. The personalities of the priest and

priestess can not stand the onslaught of power accompanying the old gods. Therefore, they make themselves into beings that can control the power at hand. If a leakage of current develops on the god/dess level, it will flow into the racial psyche where it can be absorbed. If a leakage develops through the priestess or priest's ego, it will wreak havoc in the Kingdom.

The second principle is that of the magickal balance. The Forgotten Ones taken alone could swamp the racial personality of Hadit, causing a manifestation of Hadit in his destructive aspect. Hadit is "the flame that burns in every heart of man, and in the core of every star." (AL 2:6). The flame "in the core of every star" is a hydrogen fusion reaction; Hadit unbridled, in his destructive aspect, is the hydrogen bomb. It is a responsibility of the magician to control the magician's gods. The simultaneous presence of Maat and the Forgotten Ones fulfills two functions; their destructive forces are kept neutralized and the tension generated by the coexistence of two such diametrically opposed forces is the basic power of the rite.

The words of power in this passage should be vibrated as given. Ipsos is the key of the Maatian mysteries (represents the Maat current as a whole; Cincinnati Journal of Ceremonial Magick, vol. I, #1 - Ed). An interesting Kabalistic aspect of Ipsos is that when it is spelt yod-peh-samech-vau-samech, it enumerates to 216. When expanded into the latin **ipse os**, it enumerates to 160 (yod-peh-samech-yod vau-samech). The difference between 216 and 160 is 56, the number of Nuit. Ipsos then is a word firmly grounded in the new aeon, even though it derives from a future aeon. As we shall see, certain words of power associated with the Forgotten Ones have the same attribute. The final word vibrated in this passage is "ignator" (pronounced ĭg-'nä-tôr). Ignator is the word

of invokings and beginnings. It prepares the astral for what is to follow and simultaneously initiates the process of opening the Portal. When spelt yod-gimmel-nun-aleph-tau-ayin-resch, it counts to 734, the same as the Hebrew "to bring forth." At this point in the working, current should start flowing between the elder aeons and the aeon of Maat via the new aeon as imbodyed by the priest and priestess. It is a good sign if the wind blows and it gets colder.

## **2. The Chapter of the Opening of the Portal**

After any other suitable preliminaries the celebrants think appropriate, sexual congress occurs. There are various positions that are appropriate depending on the actual purpose of the working at hand. In the "grand rite" where the three aeons are to be merged, frontal (IX<sup>O</sup>) sex is most appropriate. The priest should be supine, on his back, with the priestess astride him sitting upright. However, if this is the first rite that the celebrants have performed to the Forgotten Ones, then they should be working almost exclusively with the Ibis of the Abyss (see below). In this latter case, anal sex is most appropriate (see Editorial). The priestess is acting as a grounding element so she should be kneeling face down upon the earth with the priest, kneeling upright, entering her from the rear. The vagina may be entered here instead of the anus, but the position should be the same. Symbolically, these positions represent the forces at work in the rite. In the grand rite, the priestess, as Maat, is channeling energy downward through her body into that of the priest who is simultaneously drawing energy from the earth and forcing it upward. The priest is the elder aeons while the priestess is the aeon of Maat. Their genitals



represent Nuit and Hadit. With the release of semen, the forces of the Forgotten Ones and Maat coalesce into the new aeon. This rite is complete in itself. The rite of the Ibis, however, is a preliminary rite. By using anal intercourse, the celebrants are symbolically opening the Portal, but the energy of the ritual is now channeled into the Portal exclusively. The priestess represents the abyss itself and the semen (or semen and female fluids combined - Ed) is the joint consciousness of both priest and priestess. The rite of the Ibis terminates with the celebrant's consciousness leaping into the abyss beyond the Portal. This situation is of course unstable; therefore, a grand rite should always be performed shortly afterwards. This second rite may be performed either immediately or within a few days, depending on the abilities of the man and woman involved. The grand rite should be performed as soon as possible.

Once congress has occurred, visualization of the astral temple should begin. The celebrants should jointly transport themselves to a rocky twilight plain. The clouds are low and it is overcast. A high wind sends the clouds racing towards the horizon. In the distance, a black sea stretches towards infinity, blending into a starscape of sharp bright points. The breakers roar over the wind. Towering before the priest and priestess are two pylons of black obsidian, roughly equal in height. They are crudely cut and unadorned. The celebrants begin to walk forward towards the pylons and as they move, the towers flash as the facets in the rock catch the light. Above the left pylon, a black dragon hangs, motionless but for the ponderous, regular, flapping of her wings. Upon the right pylon sits a black vulture; poised, ready to strike should the priest or priestess falter. Both pairs of eyes gleam blood red. Shimmering between the pylons, strongly contrasting the prevailing grey of the place,

glows a curtain of amber light, blindingly bright yet illuminating nothing. From between the pylons issues a numbing wind. The priest and priestess walk into and through the curtain, into the land "between" called Nephesh Arepho Ignator: the Land of Creation in ever present Darkness. As they walk, the priest and priestess chant aloud the words of invocation: Ychronos Chthonos No\*; Yog-sut-thoth; Ignaiye Ignaiye Ignatur; Ian Nu. They should step through with the final "Nu." Once past the Portal, they will meet the Ibis of the Abyss. If they have passed this way before, he will silently let them continue; otherwise they will have to battle and slay it for the right to pass. This battle is the culmination of the Rite of the Ibis and should the magicians win, the Ibis will die with the release of the semen. If he can not be killed, the rite must be repeated until success is achieved. Crossing the Portal represents a point of no return. If the Ibis cannot be slain, the celebrants will in time be absorbed into it. It should be mentioned that if either the priest or the priestess has successfully confronted the Ibis, then his or her partner may accompany him or her unmolested. It is best, however, if both priest and priestess have overcome the guardian (individually or together) at some point. Once past the guardian of the threshold, the rite can proceed in any direction the priest and priestess will. The magick is in the doing of the rite itself. Any astral or magickal result grounded by the working is essentially a side effect.

The words of power spoken above may be interpreted as follows: Ychronos, Chthonos, No\* (pronounced: e-'krōn-nōs, k-'thōn-ōs, no (glottal stop)). These three words are actually names of gods. They are generally taken together as a trinity. Ychronos represents the concept of time and Chthonos the concept of space. They are not time and space per se, but are rather the basis of time and space in the

Kingdom. They are not reality but are the concept behind reality. The time and space discussed here is a n-dimensional theoretical construct. Chthonos and Ychronos can be seen as the probability that a specific time and space matrix will exist in a given position. No\* is the union and therefore the manifestation of Ychronos and Chthonos. While these two gods are essentially formless in nature, No\* generally manifests as a hawk-billed, feather-winged serpent; his body covered by fish scales. I suspect that there is a connection here to the Aztec Quetzalcoatl, but I am not sufficiently versed in the Aztec pantheon to judge. When I have contacted No\* in the past, the astral locale has been a subterranean cavern, long and dark. Down the center of the temple a slow stream full of blind fish flows in a channel carved out of the rock. The stream disappears down a hole in the far wall over which stands a simple stone altar.

When spelt nun-ayin-cheth, No\* enumerates as 128(2<sup>7</sup>).  $1+2+8=11$ , the number of magick. 128 is also equivalent to Adonai Elohanu: "God the Eternal One." No\* can also enumerate to 120, the same as the Hebrew "foundation," "basis" and "master." No\* then, is the basis of the Forgotten Ones; that is, the essence of them. By understanding No\*, one comes to understand the old gods as well. The glottal stop is significant also. It is formed by the intake of breath and symbolizes reversal and the doctrines of reversal in general. It represents the turning of time and space back into themselves in an Oroborous fashion. Ychronos is attributed to darkside Binah, Chthonos to Chokmah, No\* to Daath.

Yog-sut-thoth is the lunar initiating aspect of Set-Thoth. Spelt yod-gimmel, yog comes to 13, the sterile aspect of the moon. He is the Ibis of the Abyss and manifests generally (though not always) as a brilliant green, ibis-headed androgyne. He usually



carries a sword. He is equivalent to Choronzon. He is both the guardian of the Portal and the Portal itself. He serves as an interface between that which is above and in the abyss and that which is below the abyss. He represents the sum of the unresolved complexes within the personality of the magician and by conquering him, the magician begins the process of resolution within herself.

Ignaiye (pronounced ēg-nī-'yē, the g is barely audible) is actually a root (ignai) and a suffix (ye). Ignai (without the final "ye") is the force that compels and calls the Forgotten Ones. The word is representative of the power on which the Forgotten Ones call; by mastering its pronunciation, one can master the old gods. Ignai is a word of gathering. It is the force that molds the essential nothingness of Ychronos/Chthonos/No\* into tangible manifestation. Ignai is the attraction of an entropic non-universe to itself (CHAOS). It is the concentration of the many (Nuit) into the one (Hadit) bringing about Ignaiye -- conjunction. Ignaiye is the creation of a universe; pure directed energy as symbolized by the hawk flying straight upwards towards the sun. Ignaiye is the point of orgasm. Ignai is the force building towards orgasm. Quite significantly, Ignaiye, when spelt yod-gimmel-nun-yod yod-yod, enumerates to 93. Ignai is 73 "the feminine aspect of Chokmah in his phallic function" (777; c. XXV). Ye is 20, equivalent to the Hebrew "hand" or "instrument." As such, Ye, when taken alone, can be seen as a glyph of the VIII<sup>O</sup> O.T.O. or the masturbatory magicks. Similarly "Ye" establishes a link to Austin Spare's magicks via the symbolism of the hand.

Ian and nu are to be taken together as one word also. "Ian" spelt yod-aleph-nun comes to 61, the Ain, "nothing." "Nothing is a secret key of this Law/ Sixty-one the Jews call it; I call it Eight, Eighty, four

hundred and eighteen..." (AL I; p.12) says Nuit. It is particularly interesting in view of the above quotation that "nu" is then the second part of "Iannu." Spelt in full (yod-aleph-nun-nun-vau), the word enumerates to 117, the conjunction of eleven and seven, magick and sexuality. 117 also equates with the Hebrew for "primordial," "darkness," and "guide." Iannu (pronounced e-'än-nū) is then the primordial or dark form of Nuit, akin to the black Isis. It is also the union of Ian (Aeon, Abrasax) with Nu; it therefore is not the Goddess alone but also the union of the Goddess with her divine lover. Ian-nu represents the forces of the present aeon extended both directions in time, moving to complete the full circle at positive and negative infinity. It is a word for grounding the forces of all times into the present aeon. Iannu is the awesome, ponderous spinning of a galaxy of stars, floating in the black sea of space. Its glyph (see page 52) is representative of such a galaxy. It is akin to the spinning fylfot cross but it possesses the eye of understanding within the vortex. Its spin is purposeful and directed, unlike the blind elemental force of the fylfot cross. Iannu is the spinning vortex, the black hole, the yoni of Nuit; existing outside the universe and absorbing all (AL) within it until, when it reaches a critical mass, it becomes a star, a point within the body of Nuit. It is the cycle of death and re-birth. It is the opening of the eye of Shiva within the womb of Babalon in ecstasy.

### **3. The Chapter of Bringing Forth by Night**

At this point, the celebrants have merged into each other. "I am the golden one & I am the name-less one who dances the dance of the thunder lizzard." Maat and the Forgotten Ones have merged into a single

entity. "The golden one" is a particularly useful form of Maat for this working. She is depicted as a slender woman with golden hair, lips, nails and nipples. She has brilliant sapphire eyes, emblematic of Nuit, and pale gold dusted skin. She is invoked by the formulae delineated in Liber Pennae Praenumbra. Golden One is a form of MAAT. The relationship between Her (as the priestess), and the nameless one (as the priest), establishes the basic polarity of this operation. The joining of the two is the magickal equivalent to the union of matter and anti-matter, and is the source of power in the working. She is invoked by the formulae of the bee, the feather, and the same mouth, IPSOS. (See Liber Pennae Praenumbra; Cincinnati Journal of Ceremonial Magick; volume I; #1; Black Moon Publishing.)

It is at this point in the ritual that the actual power is generated. Here is the melding of matter and anti-matter into a form of pure energy.

- 4. The Chapter of Going Forth Into Eternity**
- 5. The Chapter of Taking Form**
- 6. The Chapter of Becoming One in Naught**
- 7. The Chapter of Closings**

The priest/priestess androgyne casts itself into the abyss beyond the Portal; into the womb of Nuit.

The androgyne now takes the form of a dragon, as described. It flies forward into the black sun, dying therein. It should be noted at this point that two basic components of a Forgotten Ones working are starvation and exhaustion. Through the medium of starvation (in this case both fasting and sexual abstinence are implied), the magician creates a vacuum within the subconscious. The ego-self is consciously restricting the flow of equilibrium back from this essentially unstable state. This state is



accentuated further by prolonged sex without allowing an orgasm. Similarly, by striving to exhaust themselves in all ways; mentally, physically, sexually; the priest and priestess strengthen the vacuum. Flying into the Black Sun represents this exhausted, and therefore totally receptive, state. The androgyne ceases to exist at this point. Finally with the uttering of Hai! (see below), orgasm occurs and the entire force of the working flows into the priest and priestess, grounding it. Upon regaining consciousness, the elixir is retrieved by mutual oral sex. This process may be symbolized as two dragons, one red and the other black, devouring each other's tails. The elixir should be blended in the mouths of the celebrants and then either consumed or used as the will of the celebrants dictates.

Hai (heh-ayin-yod) is the word of completion. It counts to 85, the same as the Hebrew "to put in motion." That is, it sets in motion the potential energy created by the working. Heh is the window or portal, yod the hand, and ayin the eye. Hai then represents an initiatory magickal system, a method of attaining the Portal. The hand and the eye are the magickal will and magickal desire, the Zos and Kia of Austin Spare, to whose work the reader is referred. Similarly, 85 is  $17 \times 5$ . Seventeen is the number of the Tarot card The Star while five is the Hierophant. The Star is symbolic of Nuit and 85 represents the goddess in an hierophantic or initiatory aspect. Hai spelt heh-aleph-yod comes to 16, the number of the Tarot card The Blasted Tower and of Peh, the mouth. Peh is a symbol both of the Forgotten Ones and of Maat. It simultaneously represents the Forgotten Ones in their devouring aspect and the word of power, Ipsos. **Ipse os** translates from the Latin as "the mouth itself." Sixteen is also  $8 \times 2$ . Eight is Hadit (see AL II:15) and 2 is Chaos/Chokmah, the primal Hadit. So we have here a merging of the modern and primal aspects of Hadit.

This last correspondence brings us, finally, back to the question posed at the beginning of this essay: "who then, is the shadow of Hadit?" This question obviously has no ready answer; however, an answer is to be found in a synthesis of the material presented above. Hadit is "the manifestation of Nuit" (AL I:1), the infinite realized. The shadow of Hadit then, is the shadow of the forces of manifestation. That is, it is the force that compels manifestation, the magician that compels manifestation of his desire via the medium of magick. "I am the Magician and the Exorcist" says Hadit (AL II:7). Hadit's shadow is the force deep within which causes energization. Similarly the Forgotten Ones are the driving forces deep within the subconscious of humans. By mastering the Forgotten Ones, the magician may attain self mastery.

### Analysis of the Words of Power

**IPSOS:** (See Liber Pennae Praenumbra, Cincinnati Journal of Ceremonial Magick, vol. 1; no. 1; Black Moon Publishing; formerly Conquering Child.) Represents the Maat current as a whole.

**IGNATOR** (Ig-nă-tor): The word of invokings and beginnings. It prepares the astral for what follows, and initiates the process itself. Spelt: **יְנִיאָהֶר**, it counts to 734, the same number as **שְׁתַּלַּח**, to bring forth.

**YCHRONOS/CHTHONOS/NO\*** (ē-krōn-nōs/kh-tōn-ōs/nòk; this final 'K' is a glottal stop.): (See Liber P.P.) the trinity of time, space and aether.

**YOG-SUT-THOTH:** The lunar, initiating, ( י =13) aspect of sht-thuti, the ibis of the abyss, the guardian of the portal, the opener of the portal, and the portal itself. He serves as an interface between that which is above and in the abyss, and that which is below the abyss. He and Choronzon are aspects of each other and can be invoked by the same symbols.

**IGNAIYE**<sup>1</sup>(ē-nī-yā): actually a root (ignai) and a suffix (ye). Ignai is the force that compels and calls the old ones. It is representative of the power that they draw on and by gaining the mastery of this word, one can master them. This is the word of gathering. It is the force that joined together Nothing to make Something. It is the attraction of the random forces of the non-universe (CHAOS) to each other. The coming together and concentration of the many (NUIT) into the one (HADIT), bringing about: IGNAIYE -- conjunction. The freeing of KA. The hawk flying straight upward. Pure directed energy. The creation of the universe.

The process may be viewed as the body of the serpent (the winged serpent, or dragon) striking, each layer of skin (each successive body) peeling off as it rises, leaving only the central spark (HAD/SHT) flying through infinite space (NU/ISA). The Star. The centre of a universe, flying at infinite speed, and at no speed simultaneously, for there are no points of reference. A single star in space; the phallus of Sht within the womb of Nuit. Ignaiye is the point of orgasm "enlightenment." Ignai is the process. Ye is the completion; preparing the way for a new process. Ignai is the force. Ye is the actuator thereof.

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1. When ignaiye is spelt yod, gimmel, nun, yod,- yod, yod, its numeration is 93; Ignai being 73: "The feminine aspect of Chokmah in his phallic function" (777), and 'ye' being 20, the same numeration as YZD (the hand) or instrument. It can be viewed as a glyph of the VIII<sup>O</sup> O.T.O.



**IANNU**<sup>2</sup> (ē-ăn-nū): The calm infinite sea of bliss. The union of Ian (aeon, abrasax) and Nu (Nuit), is an exclusive, inward turning union. They are a universe in themselves, and being such, they exist outside of and independent of it. Ian-nu represents the forces of the present aeon extended both directions in time, moving to completion at positive and negative infinity, completing the circle. It is a word for grounding forces of all times into the present aeon.

Iannu is the awesome, ponderous spinning of a galaxy of stars, floating in the black sea of space. Its glyph (shown below), is representative of such a galaxy. It is akin to the swastika, but it possesses the eye of understanding within the vortex. Its spin is purposeful and directed, unlike the blind, elemental force of the swastika. It is the spinning vortex, the black hole, the great yoni, existing outside the universe but absorbing all (AL), until, when dense enough, it turns right, becoming a star and closing the circle. However, it is a star transformed and transmuted through n-dimensional space. It is change, movement, eternal flux. The vortex sucks in, the vortex spits out. It is the actual act of sexual intercourse, the rhythm of insertion and retraction, "all things fornicating all the time," the loss of self in the beloved, the making of eternity, the opening of the eye within the womb of Babalon in ecstasy, the release of the semen.




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2. Iannu, when spelt yod, aleph, nun-nun vau, is 117; the same numeration as ~~אין~~ fog, darkness, and ~~אין~~ guide. Ian is 61, the same as ain, the non-existent; naught. Nu is 56, Nuit.

**HAI<sup>3</sup>** (hī): The inverse of Ignator, hai is the word of completion, creation, and birth. While iannu is the womb, and ignaiye is the process occurring within the womb leading to birth, hai is the actual projection forth from the womb into the kingdom. Ignator is the conception, hai is the springing forth of Hoor-Par-Krath, the rising sun (son); conquering 'darkness' as it rises.

**IANNU-HAI; IGNAIYE-HAI:** Ignaiye: the pulling back of the bow string. Iannu: the timeless moment of tension at full draw. Hai: the releasing of the bolt. Bringing together force, the transmutation within the womb, the collapse into one point. Hai: the explosion/implosion/explosion, ad infinitum.

- Allen Holub -



3. When Hai is spelt heh, ayin, yod it comes to 85, the same as **𐤇𐤁𐤍**, put in motion. Heh is the window (or portal), Yog-Set-Thoth. Ayin is the eye. Yod the hand. The whole being a glyph of the practical form of an Elder Gods working. (For more on this the reader is referred to the work of Austin Spare.) 85 is 17x5 or Nuit (the Star) grounded through the Hierophant.


When it is spelt heh, aleph, yod, it is 16, both a link to the forces of the voudin and 61 (ain, naught), reversed ("and then nothing turned itself inside out and became something." -Sun Ra). 8x2, 8 being Had (AL:2, 15) and 2 being Chaos, the male procreative force, 16 is the number of the nomes of Khem and the parts of the Dieing God. 8\*\*2 (or 8<sup>2</sup>) is 64, the universe of the I Ching, and twice 32, the paths and sephora of the tree of life reflected through Chokmah.



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# VOUDOUN YEAR SPIRIT

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he Year Spirit speaks through recurrent cycle. Its voice in the temperate northern hemisphere resounds in quaternary elegance. Spring, Summer, Autumn, Winter sweep through the land enacting the drama of birth, death, and rebirth. The heritage of these seasons is imprinted on the blood of those who have generation upon generation stood unbowed amidst the bleak winds of winter awaiting the fierce kiss of the summer sun.

Voodoo's essence reaches back in time to a world where the changing faces of these seasons were unknown. Homo Sapien found genesis in Africa, a land of primarily tropical climate. The initial religious impulse of our most ancient forebearers found no need to cast its net of meaning upon temperate seasonal change.

The sacraments and symbols of Voodoo shift according to time and place. This shifting, if truly done, does not betray essence. Rather, it makes essence visible in the practices and necessities of daily life. The Year Spirit of the temperate zone creates necessities which demand expression in the religious practices of those within its clime.

It is the purpose of this article to act as a seed through which a set of temperate seasonal rites of voudoun orientation may take root. Hopefully, a



collection of such rites can be gathered and published by Black Moon. The rite and year scheme which I offer is a beginning, nothing more. It is nontraditional and quite raw. The proposed publication would contain rites of both a traditional orientation and rites which, while acknowledging the rich ground of tradition, range far afield. Those interested in being part of this project can contact me c/o Black Moon Publishing. All royalties from the publication will be sent to a Haitian relief fund.

This rite and its underlying structure is derived from the performance of four fall rituals. The intended ritual structure collapsed and transformed itself during the performance of these rites. This is all to the good; I could sense the hand of the mysteries. The rite as it now stands deepened my love and devotion to the grand mystérie Damballah. That which showed itself to me is as follows.

### **YEAR OF THE SNAKE**

This fall rite is part of an Ophidian Year cycle. The focus of these rites is upon the cyclic manifestation of Damballah as the great serpent moves through the circadian pageant of the seasons. A general outline for an Ophidian Year may be graphically depicted as: Fall (a circle); Winter (a point - the mouth); Spring (the mouth extended); Summer (a line).

In this Ophidian Year, summer is the time of Damballah in full extention. The skies are girded by the body of the snake. In fall, Damballah leaves the heavens and enters the body of the earth through the trees. Once within the earth, the great snake grasps its own tail thus forming a circle or womb world. Life upon the earth is pulled downward to this womb. With winter, Damballah continues the swallowing motion till

all that remains is the mouth or point. This mouth or point can be associated with the void. During spring, there comes a tendency toward extension. The mouth moves. In this movement there is creation and Damballah ascends to the heavens.

## **THE FALL - DAMBALLAH'S DESCENT**

The sun arcs low on the horizon. Life rushes to form union with its beginnings. The great mystérie Damballah prepares itself for its descent beneath the earth (after performing and recording this rite I came across a strikingly similar piece in *Société*, vol 1, no. 2; a *Journal of Voudoun and other Neo African Religions*; see page 96 for contact address). The call of the earth is strong. The trees act much as lightning rods attracting the power of Damballah and channeling it to the earth. The bright dancing light of summer concentrates itself in the luminescent scales of the Sky Snake. Cold winds come to fill the void left by the receding light and warmth. Damballah moves and the skies give up their warmth. Down spirals the snake through the shifting skyscape of clouds. Down through the trees. As Damballah moves, so moves the sap or blood of the trees down into the roots and the earth. The function of the ritualist is to ease the passage of the power in its entry to the earth. Damballah is called by a mixture of the ritualists sweat and earth. When I performed this rite, a sweat lodge was used. If access to a sweat lodge is lacking, sweat may be raised in any number of ways; two of the best being drumming and dancing.

## **RITE**

Enter the sweat lodge and begin to softly chant Damballah Woêdo Aida Woêdo. Damballah Woêdo and

Aida Woédo can be understood and visualized as the two interlocking serpentine circles of the infinity sign. Bring to mind events of the past year. Send them out from your mind, through your body in the sweat. The offering to Damballah consists of all doings of the past year. "Good/bad," "small/large," all is offered up in the sweat. When a good deal of perspiration has been brought fourth, leave the lodge while continuing the chant. Take up a drum and walk to a tree. The tree may be found beforehand or may be chosen in the moment. Play the drum to the tree while constantly chanting Damballah Woédo Aiedo Woédo. This acts as a statement of introduction and greeting to the tree.

Re-enter the lodge. Increase the tempo and volume of the chant. Again, when covered with sweat, leave the lodge. Approach the tree. Before playing the drum, take some of the sweat from your body and annoint the tree. This forms a magickal link with the tree. Play the drum and chant with increasing fervor. Look to the top of the tree and visualize the grand serpent Damballah winding in the tree's branches.

Go to the lodge again, now chanting with increased volume and tempo. When covered with sweat, leave the lodge a third time. Bend and kiss the earth gathering a handfull and rubbing it on your body. Approach the tree shouting the chant. Rub the mixture of earth and sweat onto the tree. See the body of Damballah as it hangs in the branches. See the snake descend to receive the offering of sweat and earth. Take up the drum and play to the chant. Dance while you play. At this point a sign of the rite's effectiveness was a thumping in my feet. A sensation akin to a snake moving under the earth. Continue playing. See Damballah in all the trees around you. See the snakes coming down the body of the trees to enter the earth. Stop suddenly - in this silent space



greet the great snake and speak any words which may  
come to you. These words capture my sense of the  
moment.

Sky snake of summer / Scales glisten in turning  
Arc low from horizon / Long earth's verdant crest.

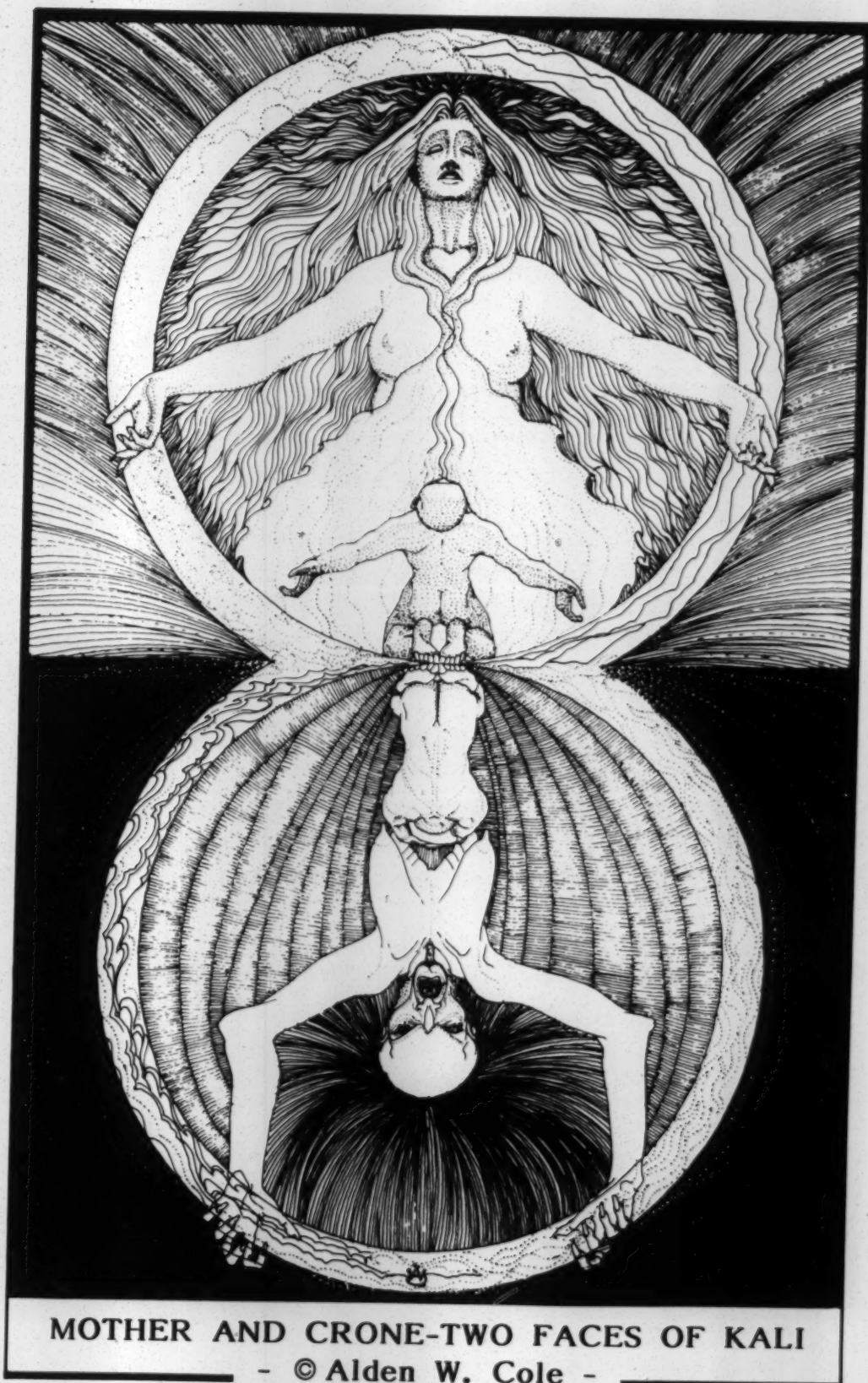
In heart feel the calling / Of moist grounds soft  
turning  
Bowed head peirce the darkness / Of caves surely  
leading  
Neith surface / Neith waters  
To twisting to turning / To heart of the all.

In wide reaching spirals / In scales taunt with twisting  
Tongue flicking, eyes searching / Spin tales of  
returning  
To Darkness, to Silence  
To taste of scales singing / Sweet summer's last song.

You who I feed / Long journey beginning  
Dive deep in your searching / Yearn long in the  
darkness  
For scales sweet brightness.  
Twixt stones of the Ancestors / Twixt bones of the  
Dead  
Sweet smells of the summer / Pull tongue quick  
flicking  
To scales / Bending closer  
To scales / Closer bending

Give thanks and depart.

- Louis Martinie' -



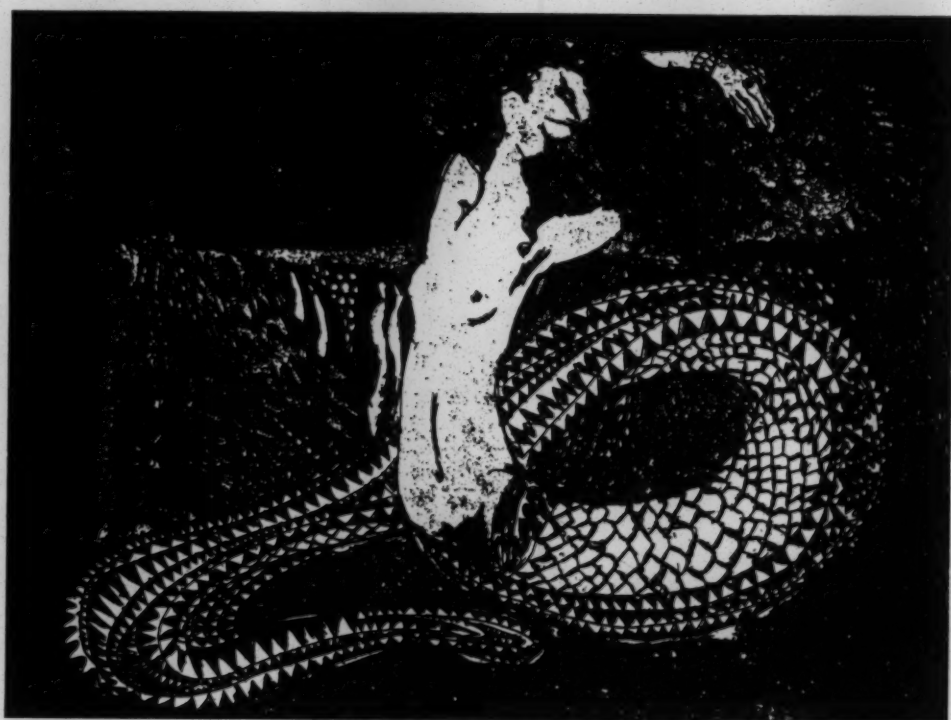
MOTHER AND CRONE-TWO FACES OF KALI

- © Alden W. Cole -



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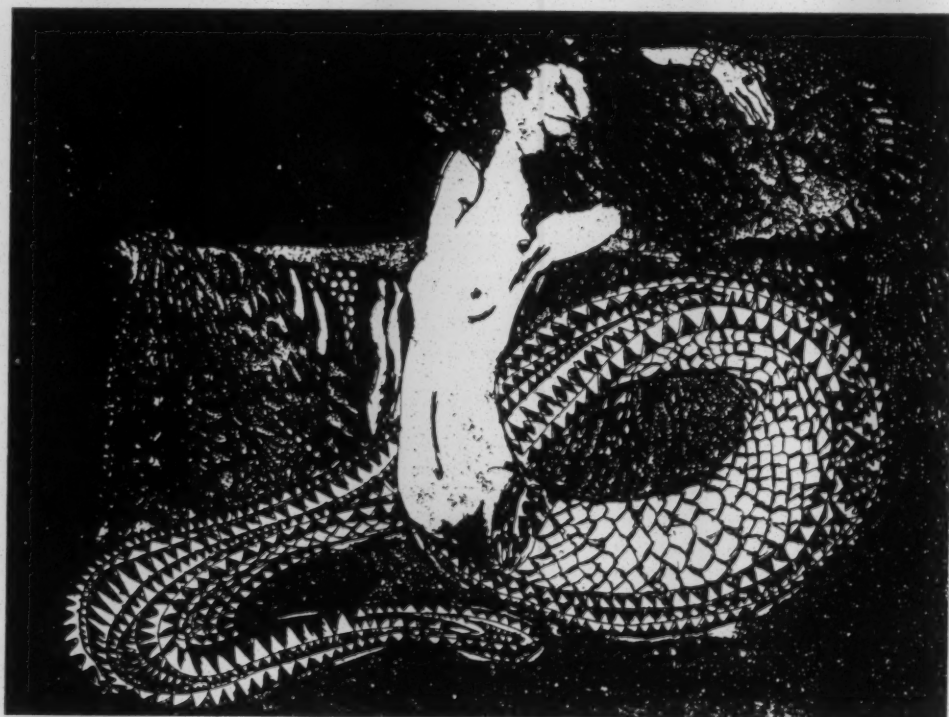
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